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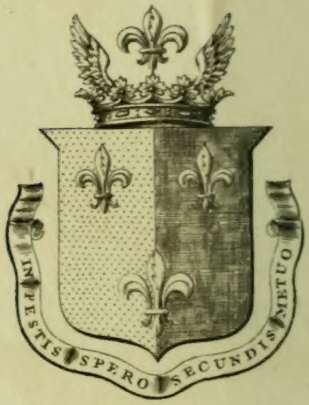

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GENERAL EDITOR FOR THE OLD TESTAMENT :—
A. F. KIRKPATRICK, D.D.
DEAN OF ELY

THE FIRST
BOOK OF THE KINGS

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Cambridge University Press

THE FIRST BOOK OF THE KINGS

In the Revised Version

With Introduction and Notes

by

WILLIAM EMERY BARNES, D.D.

Fellow and Hon. Chaplain of Peterhouse,
Hulsean Professor of Divinity,
Examining Chaplain to the Bishop of Leicester

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PREFACE

BY THE

GENERAL EDITOR FOR THE OLD TESTAMENT.

THE present General Editor for the Old Testament in the Cambridge Bible for Schools and Colleges desires to say that, in accordance with the policy of his predecessor the Bishop of Worcester, he does not hold himself responsible for the particular interpretations adopted or for the opinions expressed by the editors of the several Books, nor has he endeavoured to bring them into agreement with one another. It is inevitable that there should be differences of opinion in regard to many questions of criticism and interpretation, and it seems best that these differences should find free expression in different volumes. He has endeavoured to secure, as far as possible, that the general scope and character of the series should be observed, and that views which have a reasonable claim to consideration should not be ignored, but he has felt it best that the final responsibility should, in general, rest with the individual contributors.

A. F. KIRKPATRICK.

CAMBRIDGE.

EDITOR'S NOTE

In the present issue account is taken of the results of the excavation of the site of Samaria and of the contents of cuneiform texts published since 1908. A number of minor improvements have been also made.

Cambridge, 1927.

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MY WORDS AND MY STATUTES WHICH I COMMANDED MY SERVANTS THE PROPHETS, DID THEY NOT OVERTAKE YOUR FATHERS?

INTRODUCTION.

§ 1. The Name, and Division into Two Books.

The name *Kings* is a translation of *Mĕlāchīm*, the title prefixed to the book in the printed editions of the Hebrew Bible. The title is however far older than the age of the invention of printing, being found in the Talmud (Baba Bathra 15 a), and in Jerome's *Prologus Galeatus* (prefixed to editions of the Vulgate). The Christian Father in agreement with the Hebrew reckoning specifies Kings as the fourth of the Prophetical books, the first being Joshua. He writes:—

'The fourth book is called among the Jews *Malachim*, that is, "Kings," and is contained in the third and fourth volumes of the work we call "Kingdoms." It is much better to call it *Malachim*, "Kings," than *Malachoth*, "Kingdoms," for it does not describe the kingdoms of a number of nations, but that of the Israelite people alone, of one people indeed composed of twelve tribes.'

The title *Kingdoms* which Jerome here rejects is derived from the Septuagint. The Greek translators taking into account the community of subject reckoned Samuel and Kings as one work divided into four books, and gave it the title of Βασιλειῶν τέσσαρα, i.e. the four books of Kingdoms. This was the title best known to the Greek Fathers of the first Four Centuries, e.g. to Melito of Sardis (Euseb. *H.E.* IV. 26), Origen (apud Euseb. *H.E.* VI. 25), Cyril of Jerusalem (*Catech.* IV. 35), Athanasius (*Epist. Heortast.* XXXIX.). The Latin form *Regnorum quattuor libri* is found in Rufinus (*in Symbolum*), in Augustine, in the Canon Mommsenianus, and in the Catalogue of Books found in the Codex Claromontanus[1].

[1] Zahn, *Geschichte des NTlichen Kanons*, II. pp. 144, 158, 178, 240 ff.

The Vulgate occupies a middle position between the Hebrew and LXX., and reckons Samuel and Kings together as the four books of Kings (*Regum*). The Peshitta speaks with an uncertain voice. Both titles, Kings and Kingdoms, are found in the best MSS., both Jacobite and Nestorian, sometimes side by side, sometimes in different parts of the same MS. The editions reflect this confusion.

There can be no doubt that the title of the book was not settled at the time when the great versions were made. Some Hebrew MSS. offer no title at all from the hand of the original scribe; nothing but a blank space of three or four lines marks the transition from Samuel to Kings[1].

On the other hand it is probable that the first word of the book (*wĕhammelech* 'And king') was sometimes used as a title. A Hebrew MS.[2] of the twelfth or thirteenth century, which has no other title and no head-lines for Kings, exhibits this word standing by itself in the middle of a line to serve as the name of the Book. Similarly it appears that Origen[3] considered the Hebrew title of Kings to be *wĕhammelech David*, 'And king David.' The book had originally no separate title among the Jews; like Genesis which the Jews called *Bĕrēshîth*, 'In the beginning,' it was sometimes cited by its opening word.

The division of Kings into two books after 1 K. xxii. 53 is quite arbitrary; there is no pause in the history, and the reign of Ahaziah is divided in half without any justification. In Hebrew MSS. the first verse of 2 Kings follows the last verse of 1 Kings with no mark beyond the ordinary verse division[4]. The division into books is due to the Septuagint, whence no doubt it passed over into the Vulgate, and into printed Bibles generally. The MSS. of the Peshitta take no notice of this division, but they introduce two sub-divisions of their own. The

[1] Camb. Univ. Libr. Add. 465 (cent. XII—XIII.) and 468 (cent. XIII—XIV.). In each of these MSS. there is a headline (מלכים, KINGS) from a later hand.

[2] Camb. Univ. Libr. Add. 467 (French Ashkenazic).

[3] Apud Euseb. *H. E.* VI. 25.

[4] See Camb. Univ. Libr. Add. 465, 467, 468 and Mm. 5. 27. In the first of these a later Scribe has noted the division in the margin.

section 1 K. xvii. 1—2 K. ii. 18 is entitled 'Elijah,' and the following section (2 K. ii. 19—xiii. 21) 'Elisha.' These subdivisions rightly call attention to the prominence of prophetical narratives in Kings.

§ 2. Contents.

The book of Kings gives the history of Israel from the last days of David to the Babylonian Captivity, or, strictly speaking, to the reign of Evil-Merodach (Amil-Marduk) king of Babylon, 561—559 B.C.

In the following summary Table of Contents the reader should notice *first*, the distribution of the narrative between the two kingdoms of Israel and Judah, and *secondly*, the prominence of narratives concerning the prophets.

A.	1 Kings i—xi.	The Undivided Kingdom. The last days of David and the reign of Solomon.
B.	xii.	The Schism.
C.	xiii. 1—xiv. 20.	Israel. Jeroboam and the Prophets.
D.	xiv. 21—xv. 24.	Judah. From Rehoboam to Asa.
E.	xv. 25—xvi. 34.	Israel. From Nadab to Ahab. Assassinations and Insurrections.
F.	xvii. 1—xxii. 40.	Israel. Elijah and Ahab; Ahab, Syria, and the Prophets.
G.	xxii. 41—50.	Judah. Jehoshaphat.
H.	1 Kings xxii. 51—2 Kings viii. 15.	Israel. The last acts of Elijah; the acts of Elisha. Wars with Moab and Syria.
I.	2 Kings viii. 16—29.	Judah. Joram; Ahaziah.
J.	ix, x.	Israel. Jehu destroys the house of Ahab and puts down Baal-worship.
K.	xi, xii.	Judah. (From a Temple Chronicle?) Athaliah overthrown by the high priest; the Temple repaired by Joash.
L.	xiii.	Israel. Jehoahaz; Joash; Syrian Wars. The last acts of Elisha.
M.	xiv. 1—22.	Judah. Amaziah.
N.	23—29.	Israel. The might of Jeroboam the son of Joash.

O. 2 Kings xv. 1—7. JUDAH. Azariah (Uzziah).
P. 8—31. ISRAEL. Zechariah to Pekah. Assassinations and Insurrections.
Q. 32—xvi. 20. JUDAH. Jotham; Ahaz.
R. xvii. ISRAEL. Hoshea; the fall of the Kingdom.
S. xviii—xxv. JUDAH. The last Kings: Hezekiah to Zedekiah.

A more detailed analysis gives the following result.

A. 1 Kings i—xi. THE UNDIVIDED KINGDOM.
i. 1—4. David's old age.
5—49. Adonijah's conspiracy defeated by Nathan the prophet.
50—53. Adonijah submits to Solomon.
ii. 1—11. David's testament and death.
12—25. Adonijah put to death.
26, 27. Abiathar deposed from the priesthood.
28—35. Joab put to death.
36—46. Shimei put to death.
iii. 1—3. Solomon at the beginning of his reign.
4—15 (cp. 2 Chron. i. 3—13). Solomon's prayer for wisdom.
16—28. An illustration of Solomon's wisdom.
iv. 1—20. Solomon's Officers.
21—28. His greatness.
29—34. His wisdom.
v. 1—12 (=2 Chron. ii. 3—16). His treaty with Hiram of Tyre.
13—18 (cp. ix. 20—23; 2 Chron. ii. 17, 18). His workmen.
vi. 1—13 (cp. 2 Chron. iii. 1—4). Solomon builds the Temple.
14—38 (cp. 2 Chron. iii. 5—13). Description of the Temple and its ornaments.
vii. 1—12. Solomon's other buildings.
13—47 (cp. 2 Chron. iii. 17; iv. 2—18). The brasen pillars and the brasen vessels of the Temple.
48—51 (cp. 2 Chron. iv. 19—v. 1). The golden vessels of the Temple.
viii. 1—11 (cp. 2 Chron. v. 2—14). Dedication of the Temple.

1 Kings viii. 12—21 (cp. 2 Chron. vi. 1—11). Solomon's Thanksgiving.
22—53 (cp. 2 Chron. vi. 12—39). Solomon's Prayer of Consecration.
54—61. Solomon's Blessing.
62—66 (cp. 2 Chron. vii. 4—10). The final rejoicings.

ix. 1—9 (cp. 2 Chron. vii. 11—22). Solomon's second vision.
10—14 (cp. 2 Chron. viii. 1, 2). The cities of the land of Cabul.
15—25 (cp. v. 13—18; 2 Chron. viii. 4—13). Solomon's cities; his levy; his three yearly feasts.
26—28 (=2 Chron. viii. 17, 18). Voyages for gold.

x. 1—13 (cp. 2 Chron. ix. 1—12). The visit of the queen of Sheba.
14—29 (cp. 2 Chron. ix. 13—28). The magnificence of Solomon.

xi. 1—8. Solomon's many wives; his idolatry.
9—25. God's wrath; Solomon's adversaries.
26—43. The rise of Jeroboam; death of Solomon.

B. xii. THE SCHISM.
1—20 (cp. 2 Chron. x. 1—19). Rehoboam's harsh answer to the Northern tribes; the tribes revolt.
21—24 (cp. 2 Chron. xi. 1—4). Shemaiah forbids civil war.
25—33. Jeroboam takes measures to break all intercourse between Israel and Judah.

C. xiii. 1—xiv. 20. ISRAEL. Jeroboam and the Prophets.
xiii. 1—10. A prophet from Judah prophesies against the altar at Beth-el.
11—32. The fate of the prophet from Judah.
33, 34. Jeroboam unmoved.
xiv. 1—20. Ahijah announces the death of the son of Jeroboam.

D. xiv. 21—xv. 24. JUDAH.
xiv. 21—31 (cp. 2 Chron. xi. 5—xii. 16). Rehoboam.
xv. 1—8 (cp. 2 Chron. xiii. 1—xiv. 1). Abijam (Abijah).
9—24 (cp. 2 Chron. xiv. 2, 3; xv. 16—xvi. 6; 11—14). Asa.

E. 1 Kings xv. 25—xvi. 34. ISRAEL.

xv. 25—32. Nadab.
xv. 33—xvi. 7. Baasha.
xvi. 8—14. Elah.
15—20. Zimri.
21—28. Omri. Foundation of Samaria.
29—34. Ahab.

F. xvii. 1—xxii. 40. ISRAEL.

xvii. 1—7. Elijah and the drought.
8—24. The Widow of Zarephath.
xviii. Elijah and the prophets of Baal at Mount Carmel.
xix. The Flight of Elijah; the Call of Elisha.
xx. 1—22. Ahab and the unnamed prophet; victory over the Syrians at Samaria.
23—43. An unnamed king and an unnamed prophet; victory over the Syrians at Aphek.
xxi. 1—16. Naboth and Ahab.
17—29. Elijah and Ahab.
xxii. 1—28 (cp. 2 Chron. xviii. 2—27). Micaiah and Ahab.
29—40 (cp. 2 Chron. xviii. 28—34). The death of Ahab at Ramoth-gilead.

G. xxii. 41—50 (cp. 2 Chron. xx. 31—xxi. 1). JUDAH. Jehoshaphat.

H. 1 Kings xxii. 51—2 Kings viii. 15. ISRAEL.

1 Kings xxii. 51—2 Kings i. 18. Ahaziah and Elijah.
2 Kings ii. 1—18. The translation of Elijah.
19—25. Two early miracles of Elisha.
iii. Elisha and Jehoram; the Moabite war.
iv. 1—7. Elisha's miracle of the oil.
8—37. Elisha raises to life the son of the Shunammite.
38—41. Heals the poisonous dish.
42—44. Multiplies the loaves.
v. 1—19. Heals Naaman of leprosy.
20—27. Punishes Gehazi with leprosy.
vi. 1—7. Recovers the lost axe-head.
8—23. Leads captive a host of Syrians.
vi. 24—vii. 2. Predicts plenty at the siege of Samaria.

2 Kings vii. 3—20. The prediction fulfilled.
viii. 1—6. Elisha's miracles reported to the king of Israel.
7—15. Elisha at Damascus.

I. 16—29. JUDAH.
16—24 (cp. 2 Chron. xxi. 5—10, 20). Joram (Jehoram).
25—29 (cp. 2 Chron. xxii. 1—6). Ahaziah.

J. ix, x. ISRAEL.
ix. 1—10. Elisha causes Jehu to be anointed king.
11—29 (cp. 2 Chron. xxii. 7—9). Jehu assassinates Joram and causes Ahaziah of Judah to be slain.
30—37. Jezebel murdered.
x. 1—14 (cp. 2 Chron. xxii. 7—9). The sons of Ahab and the brethren of Ahaziah of Judah put to death.
15—28. Massacre of the worshippers of Baal.
29—31. Jehu maintains the calf-worship.
32—36. The Syrians begin to afflict Israel.

K. xi, xii. JUDAH.
xi. 1—3 (cp. 2 Chron. xxii. 10—12). Athaliah seizes the throne.
4—16 (cp. 2 Chron. xxiii. 1—15). Jehoiada the priest overthrows Athaliah, and makes Joash king.
17—20 (cp. 2 Chron. xxiii. 16—21). Jehoiada re-establishes the sole worship of JEHOVAH in Judah.
xii. 1—3 (cp. 2 Chron. xxiv. 1, 2). The character of the reign of Jehoash (Joash).
4—16 (cp. 2 Chron. xxiv. 4—14). The king repairs the Temple.
17, 18 (cp. 2 Chron. xxiv. 23, 24). Jehoash surrenders the Temple treasure to the Syrians.
19—21 (cp. 2 Chron. xxiv. 25—27). Jehoash assassinated.

L. xiii. ISRAEL.
1—9. Jehoahaz. The oppression of Israel by the Syrians.
10—13. Joash (Jehoash).

2 Kings xiii. 14—19. Elisha on his death-bed predicts victory over Syria.
20, 21. A miracle wrought by the bones of Elisha.
22—25. Victories of Joash over Syria.

M. xiv. 1—22. JUDAH.

1—7 (cp. 2 Chron. xxv. 1—4, 11). Reign of Amaziah; his victory over Edom.
8—16 (cp. 2 Chron. xxv. 17—24). Amaziah defeated and Jerusalem captured by Jehoash of Israel.
17—22 (cp. 2 Chron. xxv. 25—xxvi. 2). Amaziah murdered; Azariah (Uzziah) made king.

N. xiv. 23—29. ISRAEL. The might of Jeroboam the son of Joash.

O. xv. 1—7 (cp. 2 Chron. xxvi. 3, 4; 21—23). JUDAH. Azariah (Uzziah).

P. xv. 8—31. ISRAEL.

8—12. Zechariah assassinated by Shallum.
13—16. Shallum slain by Menahem.
17—22. Reign of Menahem.
23—26. Pekahiah assassinated by Pekah.
27—31. Reign of Pekah. First Assyrian Captivity.

Q. xv. 32—xvi. 20. JUDAH.

xv. 32—38 (cp. 2 Chron. xxvii. 1—3; 7—9). Jotham.
xvi. 1—9 (cp. 2 Chron. xxviii. 1—5; 20, 21). Ahaz; submission to Assyria.
10—20 (cp. 2 Chron. xxviii. 22—24; 26, 27). Ahaz makes religious innovations; his death.

R. xvii. ISRAEL.

1—6 (cp. xviii. 9—12). Reign of Hoshea. Second Assyrian Captivity.
7—23. The sins of Israel (and Judah).
24—41. The introduction of a mixed population and mixed worship into Samaria.

S. 2 Kings xviii—xxv. JUDAH.

xviii. 1—8 (cp. 2 Chron. xxix. 1, 2). The prosperity of Hezekiah.
9—12 (cp. xvii. 5, 6). Samaria led captive by the Assyrians.
13—16. Hezekiah submits and pays tribute to Sennacherib.
17—37 (cp. 2 Chron. xxxii. 9—19). Sennacherib sends the rab-shakeh to terrify Jerusalem into surrender.
xix. 1—7 (cp. 2 Chron. xxxii. 20). Hezekiah and Isaiah.
8—19. Hezekiah receives a threatening letter from Sennacherib, and prays over it in the Temple.
20—34. Isaiah sends a comforting message to Hezekiah.
35—37 (cp. 2 Chron. xxxii. 21). The Assyrian army perishes; Sennacherib is assassinated.
xx. 1—11 (cp. 2 Chron. xxxii. 24). The sign given by Isaiah to Hezekiah in his sickness.
12—21 (cp. 2 Chron. xxxii. 31). Isaiah rebukes Hezekiah for his reception of the ambassadors from Babylon.
xxi. 1—18 (cp. 2 Chron. xxxiii. 1—10; 18—20). The reign of Manasseh. Destruction of Jerusalem threatened.
19—26 (cp. 2 Chron. xxxiii. 21—25). The reign of Amon.
xxii. 1, 2 (=2 Chron. xxxiv. 1, 2). The reign of Josiah.
3—11 (cp. 2 Chron. xxxiv. 8—19). Repair of the Temple; the book of the law found.
12—20 (cp. 2 Chron. xxxiv. 20—28). The king consults Huldah the prophetess.
xxiii. 1—3 (cp. 2 Chron. xxxiv. 29—32). The public reading of the book of the law; the renewal of the Covenant.
4—14 (cp. 2 Chron. xxxiv. 3—5). Jerusalem and its neighbourhood cleansed from the symbols of idolatry.
15—20 (cp. 2 Chron. xxxiv. 6, 7; 33). High places destroyed at Beth-el and in the cities of Samaria.

2 Kings xxiii. 21—23 (cp. 2 Chron. xxxv. 1—19). Josiah's great passover.

24—27. Nothing avails to avert the doom of Jerusalem.

28—30 (cp. 2 Chron. xxxv. 20—27). The death of Josiah at Megiddo.

31—35 (cp. 2 Chron. xxxvi. 1—4). Jehoahaz carried captive by Pharaoh-necoh.

xxiii. 36—xxiv. 7 (cp. 2 Chron. xxxvi. 5—8). Jehoiakim.

xxiv. 8—17 (cp. 2 Chron. xxxvi. 9, 10). Jehoiachin. First Chaldean Captivity.

xxiv. 18—xxv. 7 (cp. 2 Chron. xxxvi. 11—13; Jer. xxxix. 1—7; lii. 1—11). Zedekiah the last king. Jerusalem taken by the Chaldeans.

xxv. 8—12 (cp. 2 Chron. xxxvi. 19; Jer. xxxix. 8—10; lii. 12—16). Nebuzaradan's work of destruction and spoliation.

13—17 (cp. 2 Chron. xxxvi. 18; Jer. lii. 17—23). The brasen vessels carried off.

18—21 (cp. Jer. lii. 24—27). Execution of Jewish officers.

22—26 (cp. Jer. xl. 5—xli. 3; xliii. 5—7). Gedaliah appointed governor and presently murdered. The remnant of the Jews flee into Egypt.

27—30 (cp. Jer. lii. 31—34). Evil-merodach king of Babylon shews favour to the captive Jehoiachin.

§ 3. Structure and Sources; Date and Author.

Appeal is made throughout the book of Kings to certain records as authorities containing fuller accounts of the reigns described. In the case of Solomon the record is called 'the book of the acts of Solomon' (LXX. *βιβλίον ῥημάτων* Σ., Vulgate, *liber uerborum dierum Salomonis*, 1 K. xi. 41). After the division of the Kingdom appeal is made for the kings of the Northern tribes to 'the book of the chronicles (lit. "acts of the days") of the kings of Israel' (LXX. *βιβλίον λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραηλ*, Vulgate, *liber sermonum—uerborum—dierum*

regum Israel) while for the Southern reigns 'the book of the chronicles of the kings of Judah' is cited[1].

A difference can be easily seen between the sections in which appeal is made to the chronicles and those in which no appeal is made. The former consist of brief notices written in the style of annals. Even important occurrences are only barely mentioned, and reflexions are brief, or absent altogether. These sections constitute the framework of the history. On the other hand, where no appeal is made to the chronicles, the sections are in many cases made up of narratives or groups of narratives, which are detailed and picturesque. (Compare, e.g. the annalistic section 1 K. xiv. 21—xvi. 34 with the group of picturesque narratives given in xvii. 1—xxii. 28, or again 2 K. xxiii. 31—xxv. 7 with xviii. 17—xix. 34.)

Further there are other sections, some of considerable length, others consisting of a verse or two only, which are written in the style of the book of Deuteronomy, and have the character rather of comment than of narrative. In some cases they shew clearly that they are written from the standpoint of the Deuteronomist; they condemn all worship which is not offered at the one chosen sanctuary (the temple at Jerusalem), even if it is offered to JEHOVAH. See, for example, 1 K. xv. 14; xxii. 43; 2 K. xvii. 7—23. To this class must be added such passages as 1 K. viii. 22 ff.; ix. 1—9, which are not pure narrative, which also in their present form shew traces of the influence of the language and teaching of Deuteronomy.

But different sections of Kings are distinguished not only by difference of style and of standpoint, but also by difference of statement. Such a passage as 1 K. ix. 15, 20—23 (note especially *v.* 22) differs considerably in statement from v. 13—16; and iv. 21—24 (the perfect quiet of Solomon's reign) differs similarly from xi. 14—40 (the adversaries whom Solomon had to contend with throughout his reign). Some passages again stand in a perplexing relation to one another, and yet no explanation is given; e.g. in 1 K. xix. 15—17 Elijah is

[1] No appeal is made in the case of Athaliah (queen), Jehoahaz, Jehoiachin, and Zedekiah of Judah, nor in the case of Joram and Hoshea of Israel. These omissions were perhaps not without reason.

commissioned during the reign of Ahab to anoint Hazael and Jehu as kings over Syria and Israel, and to anoint Elisha as his own successor; in 2 K. viii. 7—15; ix. 1—3, however, it is Elisha at whose word Hazael seizes the crown in Syria, and Jehu is anointed in Israel, some fourteen years at least after Elijah received his commission. Nothing is said in explanation of the delay, or of the transference of the task from Elijah to Elisha.

It is obvious from these and similar facts that the book of Kings cannot have been composed *aus einem Guss*, 'at one casting[1],' to use the German phrase. The book is not of one quality throughout; earlier work has been adopted by a later author, and placed side by side with his own with little or no re-writing; similarly separate quotations from his authorities are placed in juxtaposition without the addition of clauses to explain the relation of one to another. Indications of 'Sources' obtrude themselves upon the reader's notice. Thus in 1 K. xxii. 41—50 the author after referring in *v.* 45 to the chronicles of the kings of Judah for 'the rest' of the acts of Jehoshaphat, gives a fresh quotation from the chronicles in *vv.* 46—49. In 2 K. xiii. the writer after giving an account of Jehoash (Joash) from the chronicles of the kings of Israel in *vv.* 10—13, including the king's death and burial, returns in *vv.* 14—19, 22—25 to give an account of Joash's visit to the death-bed of Elisha and his subsequent victories over Syria. In 2 K. xviii. 16, 17 the connexion between the two accounts is left unexplained; Hezekiah makes, as it seems, a full submission to the king of Assyria, *and* the king of Assyria sends a great host against Jerusalem. The sequence of the two events is left untold. Some scholars think that the order is inverted; others suppose that an interval of some years intervened between the event of *v.* 16 and that of *v.* 17. The uncertainty is due to the structure of the book; the author has made two extracts from his authorities, without stopping to supply the link which should bind them together.

We have then in Kings:

(1) Brief summaries of the reigns of all the kings forming the framework of the whole book. These were taken from 'the

[1] A metaphor taken from foundry-work.

chronicles of the kings of Israel' (or 'of Judah') by the compiler whom we may call 'the author' of Kings. A good instance of such a summary is 2 K. xv. 1, 2, 5—7.

(2) Full narratives of particular incidents of some reigns, particularly of those incidents which called forth prophetical activity. These are probably taken from Lives of the Prophets. Instances of such narratives are found in 1 K. xiii. 1—32; xiv. 1—18; xviii. 1—46.

(3) Passages written in the style of the book of Deuteronomy, and from the standpoint of the Deuteronomist. Of these some pass judgement on the conduct of the kings, chiefly as regards worship. Others trace a connexion between the sins of the people and the calamities which befel them. Others again record at length matters regarding the worship of the Temple. Such a passage is 1 K. viii. 23—53 in which Solomon's prayer at the Dedication of the Temple is given in a form in which (it is clear) it has been influenced by the language and thought of Deuteronomy. These passages appear to come from the compiler, who drew up the brief summaries mentioned above.

DATE AND AUTHOR. Indications are not wanting as to the date at which the various extracts from early documents were put together, and the compiler completed this mosaic-work by adding passages which he had either written or re-written himself. The brief notices drawn from the chronicles of the kings of Israel and of Judah, which form the compiler's framework for the book, come down as far as the reign of Zedekiah, the last king, and there cease. The last event recorded is the advancement of Jehoiachin, Zedekiah's nephew and predecessor, after an imprisonment of thirty-seven years in Babylon. This event happened in 561 B.C. The *terminus a quo* is indicated fairly well by this year. Kings cannot have been compiled before circ. 561 B.C.

But on the other hand it is improbable that the book was compiled any long time after 561 B.C. The compiler stands in a definite relation to the book of Deuteronomy. Now Deuteronomy was published in the eighteenth year of Josiah (=621 B.C.). The event made a deep impression, and for some

years to come this book was the Law for the party in Judah which was faithful to JEHOVAH. The compiler of Kings writes as one who is still moved by the religious impulse given by the book of Deuteronomy. When he refers to 'the Law' or 'the Law of Moses' it is generally clear that his reference is to Deuteronomy, and not to the Pentateuch in general[1]. Moreover the language of Kings is coloured by the language of Deuteronomy[2]. The *terminus ad quem* is to be sought for not much later than 561 B.C., for towards the end of the exile a fresh movement (inaugurated perhaps by Ezekiel) began, which issued in the writing and publication of the Priestly Code, by which the special legislation of Deuteronomy was thrown into the background. The compiler of Kings probably lived not later than the second half of the sixth century B.C.

A Talmudic tradition (Baba Bathra 15 a) says, 'Jeremiah wrote his own book and the book of Kings (*Mĕlāchim*) and Lamentations (*Ḳīnōth*).' But the tradition is post-Christian, i.e. it is more than 600 years later than the life-time of Jeremiah, and the internal evidence in its favour when carefully examined turns out to be almost insignificant. The coincidences of language between Kings and Jeremiah, though interesting[3], are quite insufficient to prove that Jeremiah the prophet wrote both books. Even the fact that the historical passage, 2 K. xxiv. 18—xxv. 21, is practically identical with Jer. lii. 1—27 does not prove that the two books are both due to Jeremiah, for it is very improbable that the historical sections of the book of Jeremiah were written by the prophet himself[4]. Jeremiah began to prophesy in 626 B.C., and was probably dead by 561 B.C.

It is necessary therefore to conclude that the author of the book of Kings is unknown. He wrote in captivity, not in

[1] Cp. 1 K. ii. 3, 4 (Deut. xi. 1); vi. 11—13 (Deut. viii. 6); ix. 3 (Deut. xii. 5); 2 K. xiv. 6 (Deut. xxiv. 16).

[2] See notes on 1 K. ii. 2—4; viii. 22—53; 2 K. xvii. 7—23; and cp. Driver, *Literature of the Old Testament*, ed. VII, pp. 200, 201.

[3] See Driver, *Literature of the Old Testament*, ed. VII, page 203.

[4] Cp. the similar case of the practical identity of 2 K. xviii. 13, 17—xx. 19 with Isa. xxxvi. 1—xxxviii. 8; 21, 22; xxxix. 1—8.

his own land, if, that is, we may attribute to him the notice in 1 K. iv. 24 (v. 4, Heb.) that Solomon 'had dominion over all the region *beyond the River*' (R.V. marg.) i.e. over all the country west of the Euphrates. But finally it must be said that it is not improbable that a few additions (e.g. 1 K. xiv. 1—20) were made to the text and some re-arrangement of the text was effected after the author (compiler) had completed his work. See § 4.

§ 4. Two Recensions of the Text.

A comparison of the Septuagint with the Hebrew text of 1 Kings seems to suggest that the first half of the book of Kings was subjected to some further editorial revision after the days of the compiler or author. LXX. as represented by its earliest MS., the Codex Vaticanus, presents a text which differs a good deal, chiefly in arrangement, from our present Hebrew text. After 1 K. ii. 35 (Heb. and E. V.) LXX. has fourteen additional verses, and after *v.* 46*a* eleven additional verses. These passages do not contain any matter not found in some part or other of the Hebrew text, but the grouping of the verses and their position in ch. ii. is peculiar to LXX. In LXX. again iii. 1 is missing from its place according to the Hebrew, being found in company with ix. 16 immediately before v. 1. After v. 16 (30 Heb.) LXX. presents the following arrangement of the text:

v. 18 *b*.[1] and they prepared the stones and the timber *three years* (Heb., to build the house).

vi. 1. And it came to pass in the four hundred and *fortieth* (Heb., eightieth) year of the Exodus of the children of Israel from Egypt, in the fourth year...in the second month of Solomon's reign over Israel,...

v. 17. ...that they took (καὶ ἄϊρουσιν) great costly stones for the foundation of the house and *unhewn* (Heb., wrought) stone; 18*a*. and the *sons* (Heb., builders) of Solomon and the *sons* (Heb., builders) of Hiram hewed them, *and laid them* (Heb., and the Gebalites).

vi. 37. In the fourth year he founded the house of the

[1] The numbering of chapter and verse is according to the Hebrew.

LORD, in the month *Nisan* (Heb., Ziv) *and* (or *even*) *in the second month* (Heb. omits these words).

38. In the eleventh year in the month *Baad* (Heb., Bul) —this is the eighth month—the house was finished.

The account is then continued with vi. 2.

Ch. vii. 1—12 appears in LXX. at the close of ch. vii., and viii. 12, 13 after viii. 53. After xii. 24 LXX. has twenty-three additional verses which coincide with parts of ch. xi. and of xiv. 1—3, and give an account of Jeroboam and of the revolt of the Ten Tribes. On the other hand in LXX. there is no mention of Jeroboam in ch. xii. until *v.* 15, and xiv. 1—20 is wanting. After 1 K. xvi. 28 there are in LXX. nine additional verses, taken from xxii. 42—44, 46—51 (Heb.) with slight variations. On the other hand in ch. xxii. *vv.* 46—49 are wanting. Lastly chs. xx., xxi. are transposed in LXX. so that the account of the acts of Elijah in xvii.—xix., xxi. is continuous, and the account of the Syrian wars xx., xxii. is uninterrupted.

These differences are certainly striking. Some of them indeed seem to be due to the fact that the Greek translators in the course of their work felt themselves at liberty to rearrange the text which lay before them. Others however testify, it seems, to the existence of a Hebrew text which differed from the Massoretic recension. Thus the occurrence of 1 K. xxii. 42—51 (or the equivalent) in two places in the LXX. text suggests that the older Hebrew MSS. varied as to the place assigned to this passage, and that the transcribers 'harmonised' their authorities by giving the passage in both places. Of this LXX. text it cannot be said that it is better as a whole than its rival, for it shews traces of similar corruption, but some knowledge of it is necessary for a thorough study of Kings. It is indeed probable that LXX. preserves a few readings which are superior to the Massoretic.

§ 5. Chronology.

For the purposes of chronology the history of the Kings falls into four periods. The first reaches to the death of Solomon; the second extends from the Disruption to the Accession of Jehu; the third from Jehu to the Fall of Samaria; the fourth embraces the hundred and thirty years during which the Jewish kingdom survived its sister kingdom.

The Hebrews possessed no era from which to number years and so date all events by reference to one standard. It is true that in 1 K. vi. 1 the foundation of Solomon's Temple is assigned to the year 480 of the Exodus from Egypt. If the accessions of kings and other great events had been dated in the same way, there would have been an 'era of the Exodus,' and a real scheme of chronology for the book of Kings would have been supplied by the author of the book. But it is not so. No other event is dated by a reference to the Exodus. Even in 1 K. vi. 1 we do not seem to have a 'date' in our sense of the word, but only a very rough indication of the passage of time. 480 years represent most probably twelve 'generations' of 40 years each.

The Hebrew historian therefore having no era, gives his 'dates' in the two remaining periods by the use of internal synchronisms. From the time of the Disruption two dynasties were reigning in the land of Israel, and it became possible to construct a system of comparative dates. Rehoboam and Jeroboam became kings probably within a few months of one another, but Rehoboam predeceased his rival, and the author of Kings accordingly dates the accession of Rehoboam's two successors by the regnal years of Jeroboam. Thus Abijam succeeded to the throne of Judah in the 18th year of Jeroboam (1 K. xv. 1), and Asa in the 20th year of the Israelite king (*v.* 9). Jeroboam predeceased Asa, and accordingly the accession of Jeroboam's successor in Israel is dated in turn by the regnal year of the king of Judah. And so the cumbrous system is continued. Accessions of kings of Judah are dated by the regnal years of kings of Israel, and accessions of kings of Israel by the regnal years of kings of Judah. It is a system which readily lends itself to confusion and mistake. From

2 K. xxi. 1 onward, owing to the destruction of the Northern kingdom, the system breaks down.

For the second period however these synchronisms seem to yield a settled result. From the disruption to the accession of Jehu the two sets of statements of the editor of Kings regarding the two kingdoms are, broadly speaking, in agreement with one another. If we add together the years ascribed to the kings of Judah from Rehoboam to Ahaziah inclusive, the total reaches 95 years. If we add together in like manner the years of the contemporary kings of Israel, the total reaches 98 years. The small discrepancy of *three* years may be removed altogether (1) if we assume that the editor regarded Jeroboam as having commenced his reign over Israel 'a year' before Rehoboam began his reign of seventeen years 'in Jerusalem' (1 K. xiv. 21); (2) if we subtract *two* years from the Israelite total, on the ground that, as there were eight Israelite kings to six Jewish, the inclusive reckoning of years comes twice oftener into the Israelite total than into the Jewish. Thus the chronological scheme for this period is sufficiently consistent with itself to offer no definite ground for suspecting the accuracy of the reckoning that 95 or 96 years elapsed between the Disruption of the kingdom and the fall of the house of Ahab. One source of doubt however remains; there may have been co-regencies or a co-regency during this period. If so the apparent agreement of the additions loses the value attributed to it.

For the third period however the synchronisms are often uncertain, and towards the end of the period full of difficulty. Unlike those of the second period, they do not pass the test of addition. The regnal years of the sovereigns of Judah, from Athaliah to the sixth year of Hezekiah, added together reach the total of 165. The years assigned to the kings of Israel for the same period, i.e. from Jehu to the ninth year of Hoshea (2 K. xviii. 10), amount to 143 years 7 months. If this discrepancy were the only difficulty, we might accept the hypothesis which has been put forward that for a period, or periods, extending over 21 years, anarchy existed in the Northern kingdom. There is however no direct evidence in favour of such a hypothesis, and it is to be rejected in view of the fact that other difficulties are to be found in the

chronological statements which belong to this period. See the notes on 2 K. xiii. 10; xv. 1, 8; xvii. 1.

In the face of these difficulties it is impossible to construct a system of chronology for the book of Kings based solely upon the statements of the book itself. The majority of these statements may be correct, but as long as we confine our attention to these alone, we do not know when we are standing on firm ground. It is necessary to seek for chronological evidence outside the Old Testament.

The first piece of such evidence is afforded by the mention of the Egyptian king Shishak (Sheshonk I) in 1 K. xi. 40 as contemporary with Solomon, and in xiv. 25 as contemporary with Rehoboam. Sheshonk I became king in 952 B.C. ('earliest possible date,' Flinders Petrie) or 'about 945 B.C.' (Breasted). His reign lasted till 'about 920 B.C.' (Breasted; similarly Flinders Petrie). We may therefore say with some confidence that the year 950 B.C. fell within the reign of Solomon.

For a later period more definite as well as more frequent help is given by the Assyrian monuments. The Assyrians had officers annually appointed like the Roman consuls, who gave their names to the years for which they were chosen. A long list of years thus named, called the *Eponym Canon*, is preserved, and one of the various entries made in the margin, the notice of an eclipse of the sun, enables us to turn the whole list into years B.C. From Assyrian sources we derive the following dates:

854 B.C. Ahab fights against the Assyrians at the battle of Karkar (not mentioned in the Old Testament).
842 B.C. Jehu (*or* Jehoram) pays tribute to Assyria.
[763 B.C. Eclipse of the sun.]
738 B.C. Menahem pays tribute to Assyria.
733 B.C. Rezin besieged by the Assyrians in Damascus.
722 B.C. Samaria conquered by the Assyrians.
701 B.C. Sennacherib compels Hezekiah to pay tribute[1].
681—668 B.C. Reign of Esar-haddon.

[1] For the chronology of the events narrated in 2 K. xviii. 17 ff. see the notes on xviii. 13 ff.

To these dates we may add from other sources:

612 B.C. Destruction of Nineveh by the Medes and virtual end of the Assyrian empire.

586 B.C. (= 19th year of Nebuchadrezzar). Fall of Jerusalem and destruction of the Temple.

In general it may be said that where there is a conflict between Assyrian and Hebrew evidence as to a date, the former is to be preferred (*a*) because the Biblical dates frequently differ among themselves, (*b*) because the Assyrians had (and the Hebrews had not) a system of chronology.

§ 6. The Relation of Kings to Chronicles[1].

In comparing Kings and Chronicles it is necessary to remember that there is little doubt that Chronicles, as it stands now in the English Bible (and also in the Hebrew), is not complete. It has been artificially separated from Ezra[2], as Ezra has been artificially separated from Nehemiah. The original book of Chronicles included Ezra-Nehemiah. Cp. CHRONICLES (Cambridge Bible), *Introduction*, § 2.

Kings is the older work, as a comparison of the respective conclusions of the two works suggests. Kings stops short at 562–1 B.C., Chronicles continues the narrative as far as the second visit of Nehemiah to Jerusalem (432 B.C.), and in the genealogy of the high priests as far as Jaddua (Neh. xii. 11), the contemporary of Alexander the Great (circ. 331 B.C.). Of the whole work however which consists of Chronicles-Ezra-Nehemiah, only 2 Chronicles is parallel with 1, 2 Kings. In these parallel works the history is carried from the beginning of the reign of Solomon to the destruction of the Temple by the Chaldeans. Where the same events are narrated Chronicles is dependent on Kings[3]. This fact is remarkably illustrated by the correspond-

[1] The two texts are given in a form convenient for comparison in the *Parallel History of the Jewish Monarchy* printed in the text of the Revised Version, 1885, arranged by R. Somervell, M.A., London, 1896—7 [two parts].

[2] Cp. 2 Chr. xxxvi. 22, 23 with Ezra i. 1—3 a.

[3] It is probable that the Chronicler followed occasionally some other authority. Cp. CHRONICLES (Cambridge Bible), *Introduction*, § 5.

ence between the two great sections (1 K. iii. 4—xii. 24 and 2 Chr. i. 6—xi. 4) which contain the account of Solomon and of the beginning of the reign of Rehoboam. Here we find a change of order (2 Chr. i. 14—17), one or two (not lengthy) insertions (2 Chr. vi. 40—vii. 3; viii. 13—15), and a few revisional touches (e.g. in 2 Chr. viii. 2), but the dependence on Kings is clear. Further, the text of Chronicles is marked by some very important omissions of passages contained in Kings, e.g. 1 K. iii. 16—28 (the judgement of Solomon); iv. 1—19 (the organisation of the kingdom); vii. 1—12 (the building of Solomon's palace); viii. 50 b—61 (part of Solomon's prayer and blessing); xi. 1—40 (Solomon's wives, his apostasy, and his adversaries). These omissions, being plainly intentional, taken as a whole serve to indicate the differences of character and purpose which distinguish Kings from Chronicles. It appears that the Chronicler cared little for the political side of things; his interest lay mainly in religion, or rather in one aspect of religion, namely, in worship. Both he and the compiler of Kings make many references to the Book of the Law, but whereas in Kings the appeal is made to Deuteronomy or to the pre-Deuteronomic (the 'Prophetic') stratum of the Pentateuch, in Chronicles the reference is to the Priestly Code, the latest stratum of the Pentateuch, in which the most detailed directions for worship are given. A comparison of two passages by way of illustration is instructive.

1 K. ix. 25.	2 Chr. viii. 12, 13.
And three times in a year	
did Solomon offer	Then Solomon offered
burnt offerings [and peace offerings]	burnt offerings [unto the LORD]
upon the altar	on the altar [of the LORD]
which he built *unto the* LORD	which he had built *before the porch*
	[even as the duty of every day required,...
	on the sabbaths,
	and on the new moons,
	and on the set feasts,]
	three times in the year

1 K. ix. 25.	2 Chr. viii. 12, 13.
[burning incense therewith] upon the altar that was before the LORD.	even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

The passage of Chronicles goes on to tell that Solomon, carrying out the arrangements of David, appointed the courses of Priests, of Levites, and of doorkeepers to their several duties.

Here we see that the Chronicler, who abridges his predecessor's work when it deals with politics, expands it when it deals with worship. He supplements accordingly the text of Kings, which seemed to him to be incomplete. But we may doubt whether he is right in attributing the practice of the developed worship of his own day to Solomon.

On the other hand the omissions made by the Chronicler from the text of Kings, which have been already referred to, are of more than liturgical significance. The author's interest in worship, worship centred in the Temple of Jerusalem, has made him less than just to the religion of the Northern kingdom. Though he transcribes from 1 K. xii. 24 JEHOVAH'S sentence on the Disruption of Solomon's kingdom, *This thing is of me*, he treats Israel throughout the history as in rebellion against JEHOVAH by virtue of its rebellion against the house of David (2 Chr. xiii. 8). The Northern kingdom is for the Chronicler cut off from the religious history of Israel. He tells us nothing of Elijah, nothing of Elisha[1]. In Kings twenty-five chapters (1 K. xii. 25—2 K. xv. 31) are mainly occupied with the history of the North, with special reference to its religious aspect as illustrated in the lives of Elijah and Elisha. In Chronicles there are only four chapters which supply a parallel narrative in this section, namely, 2 Chr. xviii.; xxii. 10—xxiv. 12; xxv. 1—4, 11, 17—xxvi. 2; and of these only the first (the

[1] An obscure allusion to a 'writing of Elijah' addressed to Jehoram king of Judah (2 Chr. xxi. 12) is no real exception.

death of Ahab at Ramoth-gilead) may be called an 'Israelitish' chapter.

The motto of the Chronicler might well have been 'Religion is of the Jews,' i.e. not of their brethren of Israel. The compiler of Kings worked with less narrow limitations. He incorporates religious narratives in which the Temple of Jerusalem has no place. Of his three great prophets, Elijah, Elisha, and Isaiah, two belonged to the Northern kingdom. In his narrative JEHOVAH the God of all Israel delivers Samaria from the Syrians no less than Jerusalem from Sennacherib. The compiler of Kings held indeed the Deuteronomic view that worship performed outside Jerusalem was irregular, but this did not prevent him from devoting half his work to the story of JEHOVAH'S providence over the separated kingdom of Israel. The Chronicler fixes his gaze upon the narrow fold of the Jewish Church, the writer of Kings, though an orthodox Judaean, has been led by a broader sympathy to record the fortunes of both sections of the flock which made up the ancient people of God.

§ 7. CHARACTER AND PURPOSE.

At the present day the spheres of History and of Story are as widely sundered as the poles. This, however, is a condition which is due to influences which are comparatively modern. In the ancient world History and Story were twin sisters, who (to continue the metaphor) lived in one house. The ancient historians combined the careful narrative of events of their own and recent time with a number of stories of earlier days, of the truth of which they had no means of judging. These stories are of varying historical value. Some of them, though not literally true, seem to embody important tribal traditions regarding the relationships and migrations of the respective tribes in very early days. If these stories are not true in their superficial sense, they are historically valuable when they are properly understood. Of such stories added to narratives of direct historical value the Annals of the Greeks and Romans consist; it would be strange, if the Hebrew Annals were composed on a plan altogether different.

Now it is clear that there are diverse elements in Kings.

(Cp. § 3, STRUCTURE AND SOURCES.) There are on the one hand many sections which seem to be extracts from state records, and so to be of direct historical value. On the other hand there are narratives which seem rather to be of the nature of parables or of sermons in story-form. See e.g. 1 K. xiii. 1—32 (the Disobedient Prophet); xiv. 1—18 (the Death of the Son of Jeroboam); 2 K. ii. 23 f. (the Mocking Children); xiii. 20 f. (the Bones of Elisha). It becomes necessary to ask, must we accept these stories as literally true because they are found in the Annals of Israel, though we should doubt them or reject them if we found them in the Annals of Greece or Rome? Must we either accept the whole book of Kings as historical, or reject it, as unworthy to be a medium of Divine revelation, because some parts of it are not history?

From any such dilemma we are delivered by nothing less authoritative than the example and practice of our Lord Himself. Story is not an unworthy medium for a Divine message, for Christ made use of this very medium in His parables. He did not merely tolerate the use of tale in teaching; he sanctioned it fully by His own regular practice. We dare not then refuse to find in the Annals of Israel, and in particular in the book of Kings, the same two elements which are found in other early Annals. We have on the one side a historical narrative, and on the other, supplementing it, a number of stories, the historical value of which lies open to serious dispute. Each of these elements has its own particular value. The main facts of the history convey the lesson of God's providence over the nations. The stories contained in the book vary the lesson, and apply it to individuals. Thus in the story which tells how the young man saw chariots of fire surrounding the prophet (2 K. vi. 13—15), there is an allegory which expresses with unsurpassed force the truth of God's presence with his servants. This story has been of religious value in many ages by helping men in difficulty to realise the nearness of Divine help, for truth thus vividly expressed receives fresh power to prevail with men. But the proof of the truth of God's overruling guidance is not in the isolated allegory, but in the general course of the history which the book of Kings relates.

It must not be forgotten that Kings is not primarily a book of political history. It is not written with the main object of recording the 'acts' and the 'might' of each king in succession. For such matters the reader is systematically referred to the State Chronicles of Israel and Judah. Kings is a book of *Prophets and Kings*, the Prophets holding the first place. The title of the book as given in some MSS. of the Peshitta[1] is,

'The book of the kings who were in that ancient people. In which book are written the stories of the prophets, who were in those times in their generations.'

Kings by virtue of its contents belongs as much to the Prophetical Books as to the Historical. It is not a continuous chronicle; it is a book of prophetic teaching, in which sometimes history, sometimes story, is employed as the vehicle of the teaching.

It may, however, be objected that Kings contains some narratives and some stories which are not edifying for Christians. This contention is true, and the fact only to be expected. If in the Pentateuch our Lord found some things written because of the hardness of men's hearts (Matt. xix. 8), we cannot be surprised, if such things are found in the Historical books also. Not all the teaching which was suitable for the Jews of the sixth century B.C. is suited for the Church of to-day. From our Christian vantage ground we may criticize deeds of Elijah and Elisha, even deeds done in their prophetic character, and we may condemn any attempt to treat such deeds as affording even to the slightest degree guidance for Christian practice. But when all has been said, it must be confessed that the criticisms to which the book of Kings lies open are criticisms of detail; the principle which guides the writer cannot be assailed.

This principle is that God works in history. Free will is indeed given to men, but the Divine Providence overrules their actions, be they good, or be they evil. Even in the course of a dark chronicle of bloodshed and wrong the writer does not forget that God is the true ruler of the world. The two adversaries of Solomon, Hadad of Edom, and Rezon of Damascus, are raised up against the king by God (1 K. xi. 14,

[1] e.g. in the Buchanan Bible in Camb. Univ. Library.

23). The disruption of the kingdom is of God (1 K. xii. 24). But not only afflictions, but deliverances also come by Divine Providence. When Ahab is besieged by the Syrians in Samaria it is JEHOVAH who delivers the enemy into the hand of the king (1 K. xx. 13 f.). In an equally severe crisis nearly a hundred years later the God of Israel used the prowess of Jeroboam II, who 'did that which was evil in the sight of the LORD' (2 K. xiv. 24—27), to save Israel from destruction. By mercy and by judgement, by encouragement and by warning, JEHOVAH manifested Himself in the history of His people. He shewed Himself to be a 'jealous' God, i.e. One whose 'zeal' (2 K. xix. 31) punishes the wicked and performs great acts on behalf of the oppressed. The history given in Kings is indeed to a large extent 'secular' history of battles and revolutions, but God is shewn to be at work even in the midst of such events as these, using sometimes a good king and sometimes an evil king to carry out His purposes. The fundamental lesson of the book is that not even in its most desperate convulsions does the world break away from the control of its Supreme Governor. This is a lesson of faith needed for all times, when good and evil mingle in desperate strife.

Some special lessons drawn in the New Testament from the book of Kings must be mentioned here. Our Lord refers to the Queen of Sheba's visit to Solomon (1 K. x. 1 ff.) in order to shew that heathens by their greater zeal sometimes put Israel to shame (Matt. xii. 42). He cites the stories of Elijah at Zarephath (1 K. xvii. 9 ff.) and of Elisha and Naaman (2 K. v. 1 ff.) to shew that the Divine charity reaches beyond the limits of the Chosen People (Luke iv. 25—27). St James (v. 17, 18) illustrates the power of prayer from Elijah's prayer for rain (1 K. xviii. 42 ff.). St Paul (Rom. xi. 2 ff.) confirms himself in the belief that a righteous remnant remains from the unbelieving Israel of his day by recalling the Divine reassurance given to Elijah in 1 K. xix. 18. The author of the Epistle to the Hebrews (xi. 35) seems to have the widow of Zarephath and the Shunammite woman in mind when in illustrating the power of faith he says that by faith *women received their dead by a resurrection.*

The nature of the Contents (cp. § 2) and the structure of the

book (cp. § 3) both serve to indicate the Purpose of the book and to confirm what has already been said in this section. Kings is not a history, but only a series of cameos from history interspersed with material of a different kind. Thus it cannot be said that any sustained attempt is made to narrate the events of Solomon's reign, though ten chapters are devoted to it. From the division of the kingdom to the Fall of the Northern kingdom more space is given to Israel than to Judah, but it cannot be said that the story of Israel is consecutively or systematically told. Politically the reign of Omri must have been of great importance, but it is briefly dismissed in a few verses. The triumphs of Jeroboam the son of Joash (2 K. xiv. 25) must have made some stir in Syria, but they are barely recorded. The play of the politics of Western Asia in which Pekah took part (2 K. xvi. 5 ff.) would have filled an interesting chapter of history, but it is not written in the book of Kings. Similar remarks may be made concerning the story of Judah when, after the Fall of Israel, the narrative of the Southern kingdom is taken up more fully. It becomes clear indeed that it is not the kingdom, whether of the North or of the South, with which the book of Kings is mainly concerned. It is the leaders of religion whether prophets of the North like Elijah and Elisha, or men of the South like Isaiah the prophet or Josiah the king, who claim the largest space. A considerable part of the history of Israel and Judah is told by the way, but the main Purpose of the book is to convey and to enforce religious lessons, taught by the Prophets or written in the book of Deuteronomy.

Among these lessons stands first the lesson of the necessity of Faithfulness to the One God (1 K. ii. 1—4; xviii. 21 ff.), JEHOVAH, who is specially the God of Israel (2 K. v. 15; xviii. 5), but also God of all the Earth (2 K. xix. 15). This faithfulness can be best preserved, the author teaches, by faithfulness to the one Sanctuary, the Temple built by Divine Purpose at Jerusalem (1 K. v. 5; xii. 28—30; xiv. 23; xv. 14; *al.*). JEHOVAH carries on a moral government of the world, punishing the wicked (1 K. xi. 9, 14, 23; xxi. 17 ff.) without respect of persons, and refusing to deal superficially with deep

seated evil (2 K. xxiii. 25 ff.). The uselessness of trying to evade His decree is illustrated in 1 K. xxii. 30 ff. At the same time repentance avails with Him; it may shorten the period of punishment (1 K. viii. 33, 34) or postpone the infliction to a later generation (xxi. 27 ff.). JEHOVAH is merciful both to Israel and to Gentiles (1 K. xvii. 8—24; 2 K. v. 1—19; vi. 21—23; xiv. 6, 26, 27). Stern as the tone of the book sometimes is, it does suggest the tenderness of God. His care for those who love Him is unfailing; He feeds Elijah in his flight (1 K. xvii. 1—15; xix. 1—8); gives Elisha assurance of protection in the vision of the chariots of fire (2 K. vi. 17); and hears the prayer of Hezekiah in his sickness (xx. 1—11). JEHOVAH is the giver of all good things, of mental endowments as well as of material benefits, of Solomon's wisdom and not only of Solomon's wealth (1 K. iii. 5—15). With regard to religious observances it may be said that the value of sacrifice is assumed (1 K. viii. 62, 63), but the value of prayer is enforced (ix. 3—5; xvii. 19—22; 2 K. iv. 33—35; xiii. 4; xix. 4, 15—19). Further it may be said that the germ of sacramental teaching is to be found in the book of Kings. Naaman is healed by the use of the water of Jordan (2 K. v. 10—14). No magical power is attributed to the water, but to wash in Jordan is the Divinely appointed means of recovery, and the bathing is an effectual sign of the cleansing which accompanied it. Naaman learnt to know the God of Israel through an act of faith and obedience.

To conclude. Kings is no mere transcript from the Annals of Israel and Judah; it is a noble religious book. It enforces the principle that 'God is the controlling power and sin the disturbing force in the entire history of men and nations[1].'

§ 8. THE HEBREW TEXT AND THE VERSIONS.

The book of Kings cannot be adequately studied without some reference to the original Hebrew and to the early versions. It is true that the English Authorised Version is as a whole a faithful and literal translation. On the other hand there are many places in which the Hebrew text itself, from which the

[1] F. W. Farrar.

A.V was made, has suffered injury in the course of transcription. The possibility of such injury is not precluded by the fact that the text has been carefully guarded from the time of the Massoretes[1] down to our own day. The work of these Jewish scholars began after much mischief had been done, but it was useful in arresting further deterioration of the text. The Massoretes laid down detailed rules for copying the Scriptures, they recorded each small peculiarity of spelling, they reckoned the number of verses in each book of the Old Testament. A further proof of their carefulness lies in their treatment of various readings. Where there are two readings neither is excluded. The reading accepted for use in the Synagogue (called the *Ḳĕrē*, 'read') is furnished with vowel points, which are allowed to stand in the text, while the consonants stand in the margin. On the other hand the reading not so accepted (called the *Kĕthīb*, 'written') is allowed to stand in the text, but it receives no vowel points indicating how it should be read.

Yet another proof of the care bestowed on the Hebrew text after the beginning of the Christian era may be derived from the elaborate system of vowel points which is found in the Old Testament. The Hebrew letters are all consonants, and in the ancient language words as different as *dābār*, 'a word,' *deber*, 'a pestilence,' *dibbēr*, 'he spake,' *dabbēr*, 'speak thou,' were all expressed by the simple letters DBR, and only the context shewed which of these four words was intended. The Old Testament was written originally thus, but at some date later than the time of St Jerome (†420 A.D.) vowel points were added to the consonantal text, the exact pronunciation of every word was indicated, and the ambiguity referred to was removed.

From all that has been said it may be gathered that the scrupulous care notoriously bestowed on the Hebrew text belongs not to the days when the books were composed, but to later times. The care of the Massoretes did not become

[1] The Massoretes ('transmitters' from *māsar*, 'transmit') were Jewish scholars who detected and recorded the minute peculiarities of the Hebrew text, and watched jealously over its transmission. Their activity seems to have extended over centuries. It began probably not later than the first century of the Christian era.

generally effective in preserving the text until two or three centuries or more after the beginning of the Christian era. In the second century of our era Jewish scholars utter warnings against 'incorrect copies,' i.e. copies which differed from the text adopted at that time as the standard. It seems that variations were in existence of more importance than those which are found in the margin of Hebrew Bibles to-day. It is therefore necessary in many cases to go behind the text of printed Hebrew Bibles, the Massoretic text as it is called, and to enquire what was the original reading of the Hebrew.

A study of the Greek version, the SEPTUAGINT (LXX.) confirms us in this course. In many passages it appears that the translators, working in the third and second centuries B.C., had before them a Hebrew text different from that of the Massoretes. This text approves itself in many cases as superior to its rival. LXX. exists in more than one form. The earliest and (in general) the best is that found in the Vatican MS. of the fourth century of our era (B). It forms the basis of Dr Swete's edition. A second form, which has been assimilated to the common Hebrew text, is found in the codex Alexandrinus of the fifth century (A). Its readings are cited in Dr Swete's margin. A third form, preserved in a group of cursive MSS., is named after Lucian of Antioch (martyred 311 or 312 A.D.). It has been published (as far as the book of Esther) by P. de Lagarde (Gottingae, 1883).

LXX. is important not only as a witness to an earlier form of the text of the Hebrew Bible, but also as an interpreter of the Old Testament. It is the earliest of all translations of the Bible, it was made in an eastern land (Egypt), and its authors worked before Jerusalem was destroyed and the thread of early tradition weakened. Moreover LXX. was the form in which most of the writers of the New Testament were acquainted with the Old; it was indeed their Bible, as it was the Bible of the earliest Fathers of the Church.

The Syriac version, the PESHITTA, is valuable from the fact that it was made by translators, Jews by birth or by religion, who used a language kindred to Hebrew. They were able to escape some errors of translation found in LXX. This version,

though younger than LXX., belongs to an early date; it was looked upon as old in the days of Ephrem the Syrian (†373 A.D.). 'Syriac' is the form of Aramaic (see next paragraph), used by Christian writers.

Another valuable help to the interpretation of the books of Kings is the TARGUM, a translation made into Aramaic. Aramaic, properly the language of Aram, i.e. Syria, was spoken over the greater part of Western Asia as far east as Babylon, and in the commercial cities of Egypt as far south as Assuan. Four passages of the Old Testament (Ezra iv. 8—vi. 18; vii. 12—26; Jer. x. 11; Dan. ii. 4—vii. 28) are written in Aramaic. It was the language of diplomacy (2 K. xviii. 26) and of commerce, and it is probable that the Jews in Babylon, in Mesopotamia, and in parts of Syria understood it better than their own sacred tongue. In our Lord's time it was spoken in Palestine; and some of our Lord's own words are recorded in Aramaic; *Tălĭtha cūm* (*cumi*; Mark v. 41); *Ephphatha* (Mark vii. 34); *Sabachthani* (Matt. xxvii. 46). The Targum existed originally in an oral form; it is based on certain traditional glosses recited in the Synagogue by the Methurgeman (Interpreter) when the lesson was read. The work of compilation was perhaps finished in the fifth century of our era.

The Latin VULGATE made (391—404 A.D.) by St Jerome is of importance for more than one reason. It was made directly from the Hebrew by one of the few Fathers who knew Hebrew. St Jerome had as his teacher a Jew, who taught him some traditional interpretations. He also had access to the three Greek translations, those of AQUILA, SYMMACHUS, and THEODOTION, which were made in the second century of our era, and were used by the great Origen for the compilation of the Hexapla. The Vulgate is not dependent on the LXX.

Two English translations of the Old Testament are at present in use, the AUTHORISED VERSION of 1611 executed at the command of James I, and the REVISED VERSION of 1885, the inception of which was due to the Convocation of Canterbury. These names are unfortunate, for the Version of 1611 was never fully authorised, and the title 'Revised' given to the Version of 1885 does not serve to distinguish

it from earlier translations, for the 'Authorised Version' was but a revision of the Bishops' Bible (1568), and the Bishops' Bible a revision of the Great Bible (1539). The 'Authorised Version' is probably so called because the work was carried out, as the title page testifies, 'By His Majesties special command[1].' For the same reason it is sometimes called, 'King James's Version.' It was never authorised in any way until 1661, when the Epistles and Gospels were inserted in the Revised Prayer Book from the 'new translation.' Thus fifty years passed before any part of the A.V. was authorised for use in the services of the English Church, and now after nearly three hundred years the authorised version of the Psalms is not the version of King James, but the version of the Great Bible.

The language of A.V. was in part archaic from the first, for it was founded upon the work of William Tyndale (martyred 1536) In ordinary editions, however, a modern look has been given to A.V. by a multitude of small changes introduced by successive editors and printers[2]. A few examples of such changes are given here under three heads.

(*a*) Spelling.

1 K. i. 9, the kings (king's) sons...the kings (king's) servants.

1 K. xviii. 5, that we leese (lose) not all the beasts.

1 K. xviii. 28, cut themselves...with swords and lancers (lancets). (Lances or spears are meant.)

2 K. iv. 35, the child neesed (sneezed) seven times.

2 K. vi. 16, they that be with us are moe then (more than) they that be with them.

(*b*) Grammatical forms.

1 K. vii. 13, Solomon...fet (fetched) Hiram out of Tyre.

2 K. ix. 32, He lift (lifted) up his face.

2 K. xii 18, His fathers had dedicate (dedicated).

[1] The inscription, 'Appointed to be read in Churches.' was taken over by the printer in 1611 from the title page of the Bishops' Bible, which was appointed by Convocation to be so read.

[2] See Scrivener's Introduction prefixed to the *Cambridge Paragraph Bible* (1873).

(*c*) Syntax.

1 K. vi. 1, In the four hundred and fourscore year (and eightieth year).

1 K. xv. 14, Asa his heart (Asa's heart) was perfect.

1 K. xvi. 23, In the thirty and one year (and first year).

In spite, however, of the work of editors and printers a number of archaisms remain in the Authorised Version of Kings. Such are found in the following passages.

1 K. v. 4, Evil occurrent, i.e. untoward event.

1 K. v. 6, There is not among us any that can skill (understand how) to hew timber.

1 K. xviii. 21, How long halt ye (go ye limping) between two opinions?

2 K. ii. 19, The water is naught (naughty, bad. Cp. Jer. xxiv. 2, A.V.).

2 K. xv. 5, A several (separate) house.

None of these archaisms is changed in the text of R.V., the Revisers declaring in their Preface that they 'thought it no part of their duty to reduce [the language of A.V.] to conformity with modern usage.'

The Revisers in fact touched the translation of the books of Kings with a sparing hand. Perhaps the main difference between their work and that of their predecessors is that whereas in the Heb. text A.V. usually follows the *Kĕrī*, R.V. follows as far as possible the *Kĕthīb*; see 1 K. i. 47; ix. 18; 2 K. xix. 37. A second important difference is found in the margins of the two versions. R.V. refers not infrequently to the readings of the 'ancient authorities,' or 'ancient versions,' sometimes specifying which are meant; see 1 K. vi. 8; vii. 40; xi. 15; xiii. 12; xv. 6; xxi. 23. Such references hardly occur in the margin of A.V.

Two groups of changes have been introduced into the text with happy result.

The first group secures a more accurate geographical nomenclature. Thus 'the river' where the Euphrates is meant, is uniformly given with a capital letter, 'the River' (1 K. iv. 24; xiv 15). The Heb. term *Shĕphēlah* which designates the strip of low hill country between the Judaean mountains and the

coastland of the Mediterranean is rendered 'the lowland' (1 K. x. 27) as in Deut. i. 7 *al.* Similarly the term *Arābah*, which designates the deep valley which runs North and South of the Dead Sea, is adopted in R.V. instead of the vague term, 'the plain' (2 K. xiv. 25; xxv. 4). The *Gebalites*, i.e. the inhabitants of Gebal (Byblus) in Northern Phoenicia, are recognised, and (rightly) appear in 1 K. v. 18. *Gaza* takes the place of the unusual form *Azzah* in 1 K. iv. 24.

The second group of changes embraces terms belonging to the unlawful worship practised during the period of the kings. The term 'grove' used in A.V. and derived from LXX., entirely disappears, the original Heb. word *Ashērah* being retained in R.V. untranslated. *Ashērah* (plural, *Asherim*) means sometimes the wooden symbol, sometimes the rough wooden image of a goddess; sometimes again it is used as the name of the goddess. It never means 'grove.' See 1 K. xiv. 23; 2 K. xxi. 7. The 'images' (*maṣṣeboth*) of A.V. often mentioned with the *Asherah* are rightly represented in R.V. as 'pillars' (marg., 'obelisks'). The monoliths found during the excavations at Gezer, Tell-eṣ-Ṣafi, and Taanach, are doubtless *maṣṣēboth*.

Interesting changes introduced into the text of R.V. are found in the following passages; 1 K. v. 9; x. 28; xi. 28; xii. 31; 2 K. xix. 7, 23, 24; xxii. 14; xxiii. 17; xxv. 4. Other changes (of more doubtful value) appear in 1 K. xvi. 34; xvii. 1; 2 K. xvi. 18. Important changes suggested in the margin are found in 1 K. iv. 24 ('beyond the River'); xx. 33; xxi. 10; 2 K. xv. 5; xviii. 4; 23. Many of the marginal readings are superior to those which were allowed to remain in the text.

It is indeed only very rarely that the margin can be neglected by the student. Even when the alternative renderings do not appear to be clearly superior, they may serve one or more of three useful purposes. Sometimes they point to an ambiguity in the Hebrew which can only be solved by an appeal to the context. Thus the note, 'Heb. *a man of death*' is appended to the rendering, *a man worthy of death* (1 K. ii. 26), because the Heb. phrase may equally well denote, *a man as good as dead*, *a dead man*, as in 2 Sam. xix. 28. In 1 K. ix. 13; 2 K.

xviii. 4, *he called* and *one called* are equally admissible renderings, for the pronoun is not expressed in the Hebrew. Hence the passive renderings given in the margin, as alternatives, are not grammatically inferior to the active renderings given in the text; the true translations may be severally, *They* (the cities) *were called Cabul*; *It* (the brasen serpent) *was called Nehushtan*. Again, a frequent cause of ambiguity in Hebrew arises from the use of singular and plural. Most Heb. substantives may be used in the singular as collectives; hence arises the doubt between text and margin, *chariot* and *chariots* in 2 K. ii. 11; xiii. 14. On the other hand the word commonly used in Hebrew for 'God,' *Elohim*, is a plural in form, and in 2 K. xvii. 31 (and in other places) a marginal note points to the consequent ambiguity.

A further purpose of the marginal notes is to call attention to the difficulty which sometimes arises of finding an accurate equivalent for a Heb. word, even when the meaning is well known. *Fir* (1 K. v. 8, text) has the note, 'Or, *cypress*,' and *oak* (1 K. xiii. 14) the note 'Or, *terebinth*,' to shew that these Syrian trees resemble the English trees whose names are given in the text, but are not identical with them. A still more striking instance is supplied by 1 K. ii. 6, *the grave* (text), 'Heb. *Sheol*' (marg.). 'The Hebrew *Sheol*, which signifies the abode of departed spirits, and corresponds to the Greek Hades, or the under world, is variously rendered in the Authorised Version by "grave," "pit," and "hell." Of these renderings "hell," if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood of the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers therefore in the historical narratives have left the rendering "the grave" or "the pit" in the text, with a marginal note "Heb. *Sheôl*" to indicate that it does not signify "the place of burial"' (*Revisers' Preface to the Old Testament*).

The third purpose of the marginal notes is to call attention to *nuances* of meaning which depend on Hebrew thought or Hebrew custom. Thus in 2 K. xxii. 4; xxiii. 4; xxv. 18 (cp. xii. 9) the text of R.V. has 'keepers of *the door*.' This rendering is an accommodation to English thought; a man's *door*

represents the entrance to his home, and the home itself. But in the East the *threshold*, across which a man steps in entering his home, represents to him all the associations of home. To the Eastern the threshold, not the door, is a symbol. Accordingly the margin gives 'Heb. *threshold*' in all four passages. Another instance is found in 2 K. v. 1; xiii. 17; *victory* (text), 'Heb. *salvation*' (marg.). The English word *victory* suggests only a triumph over enemies, whereas the Heb. suggests rather deliverance from destruction by them.

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PARALLEL TABLE OF REIGNS AND EVENTS RECORDED IN KINGS.

ISRAEL.	*JUDAH.*
JEROBOAM.	REHOBOAM.
Calf-worship established at Bethel and Dan.	Shemaiah prophesies.
An unnamed prophet prophesies against Bethel.	Shishak king of Egypt (circ. 952—930 B.C.) takes away the Temple treasures.
	ABIJAM.
NADAB	ASA
(son of Jeroboam).	puts down idolatrous practices;
BAASHA	calls in the Syrians to aid him
builds Ramah, a menace to Judah.	against Baasha.
Jehu prophesies.	
ELAH	
(son of Baasha)	
assassinated by Zimri.	
OMRI.	
Civil war with Tibni.	
Samaria made the capital of Israel.	
AHAB	JEHOSHAPHAT
(son of Omri).	
Alliance with the Zidonians.	helps Ahab in his last battle
An altar for Baal set up in Samaria.	against the Syrians at Ramoth-gilead;
Elijah prophesies.	
Prophets of Baal slain.	
[Ahab fights in the battle of Karkar against Shalmaneser III. of Assyria in 854 B.C.]	
Wars against Syria.	
AHAZIAH	
(son of Ahab).	
JEHORAM	
(brother of Ahaziah).	
War against Mesha king of Moab.	helps Jehoram in the Moabite war.

ISRAEL.	*JUDAH.*
JEHORAM (brother of Ahaziah). Elisha prophesies.	
	JEHORAM (son of Jehoshaphat). Edom revolts from Judah.
	AHAZIAH (son of Jehoram) helps Jehoram of Israel in the Syrian war at Ramoth-gilead.
Jehoram assassinated by Jehu.	
JEHU destroys the worshippers of Baal, pays tribute to Shalmaneser III. of Assyria in 842 B.C. Syrian wars.	ATHALIAH (daughter of Ahab of Israel) allows the worship of Baal. Overthrown by a conspiracy headed by Jehoiada the priest.
JEHOAHAZ (son of Jehu) oppressed by the Syrians.	JOASH (son of Ahaziah) repairs the Temple; pays tribute to the Syrians.
JOASH (son of Jehoahaz). Death of Elisha. Victories over the Syrians.	AMAZIAH. Victorious over the Edomites. Vanquished by Joash of Israel.
JEROBOAM (son of Joash). Victorious over the Syrians. Amos prophesies. Hosea prophesies under Jeroboam and the succeeding kings.	AZARIAH (UZZIAH).
ZECHARIAH (son of Jeroboam) assassinated by Shallum.	
MENAHEM pays tribute to Pul, i.e. Tiglath-pileser III. king of Assyria (745—727 B.C.)	AZARIAH and his son JOTHAM. (*Reigns of 52 years and of 16 years respectively are attributed to father and son, but since Jotham was regent for Azariah, it may be that his reign is to be included in the years assigned to his father. Still the number of years attributed to these kings and to their Israelite contemporaries is highly uncertain.*)
PEKAHIAH (son of Menahem).	Isaiah begins to prophesy.
PEKAH. Gilead and Galilee carried captive by Tiglath-pileser in 733—732 B.C.	AHAZ submits to Tiglath-pileser III. (*The fall of Samaria took place probably in the reign of Ahaz; see* 2 K. xvii. 1, *note.*)
HOSHEA submits to Shalmaneser V. king of Assyria (727—722 B.C.); revolts; Samaria taken by the Assyrians in 722 B.C.	

WHO THROUGH FAITH

SUBDUED KINGDOMS,

WROUGHT RIGHTEOUSNESS,

OBTAINED PROMISES.

THE
FIRST BOOK OF THE KINGS.

NOW king David was old and stricken in years; and they covered him with clothes, but he gat no heat. 1
Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and cherish him; and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag the Shunammite, and brought her to 2 3

CHS. I, II. SOLOMON IS CROWNED KING IN DAVID'S LIFETIME. HE ESTABLISHES HIS THRONE BY PUTTING CERTAIN DANGEROUS PERSONS (ADONIJAH, JOAB, SHIMEI) TO DEATH.

1—4. THE OLD AGE OF DAVID.

1. *Now king David*] Or, **And** *king David.* The opening words of Kings are the continuation of a narrative begun elsewhere, this narrative being according to the general opinion the Court History of David. Earlier extracts from the same History supply the narrative of 2 Sam. ix.—xx.; but whether 1 K. i. 1 was the immediate sequel of 2 Sam. xx. 26 cannot be known.

old] David was only seventy (2 Sam. v. 4) at the end of his reign, but Easterns age prematurely, and David's early life had been full of hardships.

stricken in years] Heb. *advanced in days.* LXX. προβεβηκὼς ἡμέραις, the phrase used Luke i. 7.

clothes] i.e. bed-clothes. The same Heb. word is used in the sing. in 1 Sam. xix. 13.

2. *stand before*] i.e. attend upon. Cp. x. 5 (marg.), xviii. 15. See also *v.* 15.

3. *all the coasts*] All the borders, i.e. the whole country included within these borders. The R.V. here retains the word 'coasts,' though it is obsolete in this quite general sense; in other places (e.g. 2 K. xv. 16) 'coasts' is changed to 'borders.'

the Shunammite] Native of Shunem, a well-known town on the north side of the Plain of Esdrelon. Cp. 2 K. iv. 8, 12. It is possible that *Shulammite* (S. of S. vi. 13) is another form of the same word.

4 the king. And the damsel was very fair; and she cherished
the king, and ministered to him; but the king knew her
5 not. Then Adonijah the son of Haggith exalted himself,
saying, I will be king: and he prepared him chariots and
6 horsemen, and fifty men to run before him. And his
father had not displeased him [1]at any time in saying, Why
hast thou done so? and he was also a very goodly man;

[1] Or, *all his life*

5—10. ADONIJAH CLAIMS THE SUCCESSION.

In a polygamous country the question of succession is always beset with difficulties. The firstborn son as such has no birthright, for either he may be the son of a concubine, or his mother, though acknowledged as a wife, may not be the chief wife. Cp. 2 K. xxiii. 30, note. The king usually designates his heir from among his sons, and often chooses the son of the favourite wife. Cp. 2 Chr. xi. 21, 22. But it is not uncommon for the king to postpone his choice, for when once the choice is announced, the friends of the heir have been known to hasten the king's death, lest he should change his mind. It appears in the present case from a comparison of *v.* 6 with *v.* 13 that though David had promised Bath-sheba that her son should succeed him, he had made no public announcement of it, and probably indeed shrank from making his will known.

Six sons are enumerated in 2 Sam. iii. 2—5 as born to David while he reigned in Hebron, all of whom were older than Solomon, who was born after David had made Jerusalem his capital. Of these, however, Amnon the first born and Absalom the third son perished before their father reached old age (2 Sam. xiii. 23—37; xviii. 9—15). Of Chileab, called 'Daniel' in 1 Chr. iii. 1, and of the remaining three, with the exception of Adonijah, nothing whatever is recorded.

Adonijah, as Solomon's elder brother (ii. 22), and as favoured by many of the chief men of Israel, looked upon the succession as his own right (ii. *v.* 15). He came next after Absalom in age (*v.* 6; 2 Sam. iii. 4).

5. *Then A....exalted himself*] Rather, **Now A. was exalting himself**, i.e. assuming such state as the following words describe.

I will be king] Rather, **I shall be king**, i.e. I am going to be king some day. The form of the Heb. verb is not voluntative, but future.

chariots and horsemen] In this he followed the example of Absalom (2 Sam. xv. 1).

men to run] Cp. note on xiv. 27, where the same Heb. word, *rāçīm*, i.e. 'runners,' is translated 'guard.'

6. *at any time*] Rather as marg., **all his life**. Adonijah was a 'spoilt child.'

and he was born after Absalom. And he conferred with 7
Joab the son of Zeruiah, and with Abiathar the priest: and
they following Adonijah helped him. But Zadok the priest, 8
and Benaiah the son of Jehoiada, and Nathan the prophet,
and Shimei, and Rei, and the mighty men which belonged
to David, were not with Adonijah. And Adonijah [1] slew 9
sheep and oxen and fatlings by the stone of Zoheleth,

[1] Or, *sacrificed*

7. *Joab*] His fate is told in ii. 28—34. He was David's nephew (1 Chr. ii. 15, 16). He fought on David's side in the civil war with the house of Saul (2 Sam. ii. 13, *al.*), and was made David's commander-in-chief (2 Sam. viii. 16; 1 Chr. xi. 6). He was guilty of great crimes; against David's will he killed Abner (2 Sam. iii. 27), Absalom (2 Sam. xviii. 14), and Amasa (2 Sam. xx. 10); and on the other hand at David's command he compassed by treachery the death of Uriah the Hittite (2 Sam. xi. 16, 17). He showed himself on occasion rather David's master than his servant (2 Sam. iii. 39; xix. 5—8).

Abiathar] He joined David when David was in danger from Saul (1 Sam. xxii. 20—23), and during David's reign was joint priest with Zadok (2 Sam. xx. 25). He was ultimately removed from the priesthood in favour of Zadok (ii. 26, 27, 35).

the priest] This, not 'high priest' or 'chief priest,' is the usual title in Samuel and Kings. Cp. 2 K. xi. 9; xvi. 10.

8. *Zadok*] See note on *Abiathar, v.* 7.

Benaiah] He succeeded Joab as commander-in-chief (ii. 35). In David's lifetime he commanded the Cherethites and Pelethites (2 Sam. xx. 23), the royal guards. His personal prowess is described in 2 Sam. xxiii. 20—23.

Nathan] The prophet who rebuked David for his sin with Bath-sheba (2 Sam. xii. 1 ff.). He it was also who gave the name 'Jedidiah' to Solomon at his birth (2 Sam. xii. 24, 25). According to 1 Chr. xxix. 29 he wrote part of the Acts of David's reign.

Shimei, and Rei] No person of the name of *Rei* is mentioned elsewhere among the great men of David's reign. Perhaps we should read *Shimei the friend* (*rē'eh*) *of the king*; Josephus (*Antiq.* VII. 346) has *Shimei* (Σιμούεις) *the friend of David.* This person may be the Shimei mentioned in iv. 18 as one of Solomon's twelve officers (*niṣṣābīm*) who collected revenue (in kind) for the king.

the mighty men] In 2 Sam. xxiii. 8 ff. a list of these is given, in which Benaiah the son of Jehoiada and Joab together with his two brothers, Abishai and Asahel, are included. It is related of David's predecessor that 'when Saul saw any mighty man, or any valiant man, he took him unto him' (1 Sam. xiv. 52). A royal body guard was thus formed. Cp. 1 Sam. viii. 11, 12.

9. *slew sheep and oxen*] Better as marg., **sacrificed sheep and oxen.** A sacrifice was a feast having religious sanction; it was

which is beside En-rogel; and he called all his brethren the king's sons, and all the men of Judah the king's
10 servants: but Nathan the prophet, and Benaiah, and the
11 mighty men, and Solomon his brother, he called not. Then Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?
12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son

therefore a suitable occasion for gathering a large number of people together without arousing suspicion. Cp. 1 Sam. xvi. 2. Absalom started his rebellion with a sacrifice; in his case even the guests did not know that the feast covered a political design (2 Sam. xv. 7—12).

fallings] Animals specially fatted for killing. Cp. 2 Sam. vi. 13; Isa. i. 11; Amos v. 22.

by the stone of Zoheleth] 'The serpent's stone.' This particular is given not only to mark the exact spot, but also because it seems to have been considered unlawful to shed blood except upon a stone. Cp. 1 Sam. xiv. 33, 34. Slaying a beast was regarded as a sacrificial act, and the stone served for an altar. See Robertson Smith, *Religion of the Semites*, ed. 2, pp. 200—203.

En-rogel] The meaning of the name is *Fuller's Spring*. This spring was outside the city (2 Sam. xvii. 17) on the east or south-east, but its precise position is unknown. Robertson Smith, *Religion of the Semites*, ed. 2, p. 172, note, says that the fountains of En-rogel and of Gihon (cp. *v.* 33) were the original sanctuaries of Jerusalem. Springs were regarded by the peoples of Syria as giving sanctity to the spot where they were found. Temples were often erected by them.

called] Invited. Cp. Matt. xxii. 3, 14.

servants] Officers of the king's court and of his kingdom. See note on x. 5.

11—27. The Intervention of Nathan.

11. *Nathan*] The prophet's interest in Solomon dated from the prince's birth (2 Sam. xii. 24, 25). Solomon (be it remembered) was not the son of David's guilty passion; he was the king's second son born from Bath-sheba, born after the king's punishment and after she had become his wife. Nathan acted in the belief that the king's repentance had been accepted by God.

knoweth it not] The words may mean either, 'is ignorant of the fact,' or 'hath not given his approval.'

12. *save thine own life, and the life of thy son*] Though David had several sons living (*v.* 9) only Solomon and Adonijah were candidates for the succession. The triumph of one would involve according to eastern practice the destruction of the other together with

Solomon. Go and get thee in unto king David, and say 13
unto him, Didst not thou, my lord, O king, swear unto
thine handmaid, saying, Assuredly Solomon thy son shall
reign after me, and he shall sit upon my throne? why then
doth Adonijah reign? Behold, while thou yet talkest there 14
with the king, I also will come in after thee, and confirm
thy words. And Bath-sheba went in unto the king into the 15
chamber: and the king was very old; and Abishag the
Shunammite ministered unto the king. And Bath-sheba 16
bowed, and did obeisance unto the king. And the king
said, What wouldest thou? And she said unto him, My 17
lord, thou swarest by the LORD thy God unto thine
handmaid, *saying*, Assuredly Solomon thy son shall reign
after me, and he shall sit upon my throne. And now, 18
behold, Adonijah reigneth; [1]and thou, my lord the king,

[1] Another reading is, *and now, my lord the king, thou &c.*

his chief adherents. In Burma in 1878 'a palace intrigue secured the throne to Prince Theebaw, and the new reign was inaugurated by an indiscriminate massacre of the late king's sons, with their mothers, wives, and children. Eight cartloads of butchered princes of the blood were cast according to custom into the river' (*Life of Lord Randolph Churchill*, by W. S. Churchill, vol. I., p. 519).

13. *Go and get thee in*] No doubt Bath-sheba must have known about the previous proceedings of Adonijah, for they were quite undisguised, but Nathan was the first to hear of the feast and to guess its significance from the exclusion of himself and Solomon and Benaiah from the number of the guests.

Didst not thou...swear] See the introductory note to *vv.* 5—10.

15. *into the chamber*] LXX. εἰς τὸ ταμεῖον (cp. Matt. vi. 6). The king was too old to give audience except in his own apartment.

16. *did obeisance*] LXX. προσεκύνησεν. Cp. Matt. ii. 2; viii. 2. This is the usual word for prostrating oneself either in worship of God, or in reverence for a king or any superior.

17. *by the LORD*] The form of this oath was, 'As the LORD liveth' (2 Sam. xiv. 11).

unto thine handmaid] Bath-sheba not only calls David 'lord' (cp. Gen. xviii. 12), but also calls herself his 'handmaid.' Cp. 1 Sam. xxv. 41. The expression is merely a polite form; it does not imply that Bath-sheba was less than David's wife.

and he] The pronoun is emphatic.

18. *and thou, &c.*] See marg. The two words for *thou* (*attāh*) and *now* (*'attāh*) differ in Hebrew by one letter only. The reading of the margin seems to be a mistaken repetition of the opening word of the verse.

19 knowest it not: and he hath [1]slain oxen and fatlings and
sheep in abundance, and hath called all the sons of the
king, and Abiathar the priest, and Joab the captain of the
20 host: but Solomon thy servant hath he not called. And
[2]thou, my lord the king, the eyes of all Israel are upon thee,
that thou shouldest tell them who shall sit on the throne of
21 my lord the king after him. Otherwise it shall come to
pass, when my lord the king shall sleep with his fathers,
that I and my son Solomon shall be counted [3]offenders.
22 And, lo, while she yet talked with the king, Nathan the
23 prophet came in. And they told the king, saying, Behold,
Nathan the prophet. And when he was come in before
the king, he bowed himself before the king with his face to
24 the ground. And Nathan said, My lord, O king, hast thou
said, Adonijah shall reign after me, and he shall sit upon
25 my throne? For he is gone down this day, and hath [1]slain
oxen and fatlings and sheep in abundance, and hath called
all the king's sons, and the captains of the host, and Abiathar

[1] Or, *sacrificed* [2] Another reading is, *now*
[3] Heb. *sinners*

20. *And thou*] The same variation of reading is found here as in *v.* 18. The smoother reading is, *and now*; but if the reading, *and thou*, is right, emphasis is given to the words *upon thee* which follow, 'And, my lord the king, the eyes of all Israel are upon thee, even thee.' All hangs on David's word.

that thou shouldest tell them] Bath-sheba urges David to make a public pronouncement in accordance with the oath which he had made to her in private.

21. *shall sleep with his fathers*] The same euphemism ('sleep' for 'death') is found in the word 'cemetery' (κοιμητήριον). Cp. Deut. xxxi. 16. Another euphemism is *gathered unto their fathers* (Jud. ii. 10), or *gathered to his people* (Gen. xxv. 8).

offenders] Or, *guilty*. Bath-sheba does not say outright that she and her son will be put to death, but she doubtless means this.

22. *Nathan the prophet*] Nathan tells nothing which Bath-sheba had not told already, but the effect of the story on the king was deepened by repetition. At this point Bath-sheba retires. Cp. *v.* 28.

25. *the captains of the host*] The corresponding phrase in *v.* 9 is, 'all the men of Judah the king's servants.' They were the officers of the Judaean militia. On the other hand the Guard ('the mighty men'), with the exception of Joab, did not belong to the party of Adonijah. Cp. *v.* 10.

the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. But me, even me thy 26
servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not 27
shewed unto thy [1]servants who should sit on the throne of my lord the king after him? Then king David answered 28
and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king 29
sware, and said, As the LORD liveth, who hath redeemed my soul out of all adversity, verily as I sware unto thee 30
by the LORD, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; verily so will I do this day. Then 31
Bath-sheba bowed with her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever. And king David said, Call me Zadok the 32
priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. And the king 33
said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule,

[1] Another reading is, *servant*

God save king Adonijah] Lit. 'Let king Adonijah live'; Vulg. *uiuat rex Adonias*. Cp. *v.* 31; Neh. ii. 3 (with the hyperbolical addition 'for ever'); also 2 K. xi. 12; 1 Sam. x. 24.

28—40. DAVID'S DECISION; SOLOMON ANOINTED.

28. *she...stood before the king*] Nathan was not present. Cp. *v.* 32.

29. *As the LORD liveth, who hath redeemed my soul out of all adversity*] David uses the same oath in 2 Sam. iv. 9. The king's former energy returns to him for a while.

31. *live for ever*] See note on *v.* 25.

33. *the servants of your lord*] Cp. *v.* 9. Some of these were already with Adonijah, but not all, and in particular not the 'mighty men' (*v.* 10).

Solomon my son] Cp. *v.* 30, 'Solomon *thy* son' (David to Bath-sheba). Bath-sheba in speaking to David says 'Solomon thy servant' (*v.* 19) and 'Solomon *my* son' (*v.* 21). In a polygamous society the phrase 'my son' in the mouth of the head of the household has an emphasis which it does not carry among us.

mine own mule] Cp. x. 25; xviii. 5; 2 Sam. xiii. 29; xviii. 9. It is clear from these passages that mules were highly valued, and were

34 and bring him down to Gihon: and let Zadok the priest and
Nathan the prophet anoint him there king over Israel: and
blow ye with the trumpet, and say, God save king Solomon.
35 Then ye shall come up after him, and he shall come and
sit upon my throne; for he shall be king in my stead: and
I have appointed him to be [1]prince over Israel and over

[1] Or, *leader*

much used in kings' households. There were (and are) but few roads in Judah suitable for wheeled traffic, and riding is more usual than driving. Cp. x. 26, note; G. A. Smith, *Historical Geography*, ed. 3, pages 329–331. This mark of the king's favour even taken by itself puts Solomon above Adonijah. Cp. Esth. vi. 6—8.

Gihon] The name means 'the place at which waters break forth,' 'the spring' (or 'springs'). From 2 Chr. xxxii. 30, where mention is made of 'the upper spring of the waters of Gihon,' we may conclude that there were at least two springs on this site, an upper and a lower. The upper Gihon is perhaps to be identified with the modern 'St Mary's Well' in the valley of Kidron, from which an ancient rock-cut channel leads down to the pool which is usually identified with the pool of Siloam mentioned in John ix. 7. The site of the lower spring of Gihon is at present unknown, but it was probably not far distant. Thus the anointing of Solomon was to take place on the east of the city. Gihon was chosen perhaps as an ancient sanctuary; see note on *En-rogel*, *v.* 9.

34. *anoint him*] Nothing is said of *crowning*, though crowns were in use for kings at this time. Saul wore a crown (2 Sam. i. 10), and David assumed the crown of the king of Ammon (2 Sam. xii. 30; but see marg. there). At a later date Joash was solemnly crowned king of Judah (2 K. xi. 12). In any case anointing was the more important ceremony, for it invested the king with a sacred character (1 Sam. xxiv. 6; xxvi. 9; 2 Sam. i. 14). Priests were consecrated with the anointing oil (Exod. xxx. 30; Lev. iv. 3), and prophets likewise (1 K. xix. 16). Cp. Ps. cv. 15. Even things were dedicated to God by anointing. Cp. Lev. viii. 10, 'Moses anointed the tabernacle and all that was therein.'

blow ye with the trumpet] Cp. 2 K. ix. 13; xi. 14; 2 Sam. xv. 10.

God save king Solomon] Cp. *v.* 25, note.

35. *Then ye shall come up after him*] i.e. follow him in procession of state.

he shall come and sit upon my throne] Solomon is to take his seat formally on David's throne, as a sign that for the future he will be judge of Israel instead of his father. Cp. 2 K. xv. 5. Solomon is to act for David, as Jotham acted for Azariah (Uzziah).

prince] Heb. *nāgīd*. This word may be described as the religious title of the ruler of Israel, while 'king' (Heb. *melech*), which was applied freely to heathen rulers, was the secular title. In accordance

Judah. And Benaiah the son of Jehoiada answered the 36
king, and said, Amen: the LORD, the God of my lord the
king, say so *too*. As the LORD hath been with my lord 37
the king, even so be he with Solomon, and make his throne
greater than the throne of my lord king David. So Zadok 38
the priest, and Nathan the prophet, and Benaiah the son of
Jehoiada, and the Cherethites and the Pelethites, went
down, and caused Solomon to ride upon king David's mule,
and brought him to Gihon. And Zadok the priest took 39
the horn of oil out of the Tent, and anointed Solomon.

with this distinction *nāgīd* is constantly used of the ruler of Israel, when the reference is to God's *choice* or *appointment* of him to be king. Cp. 1 Sam. x. 1 (Samuel to Saul) 'The LORD hath anointed thee to be *prince*'; 1 Sam. xiii. 14 (Samuel of David) 'The LORD hath sought him a man...to be *prince*'; 2 Sam. vii. 8 (the LORD to David) 'I took thee from the sheepcote, ...that thou shouldest be *prince*.' See also 2 K. xx. 5; 1 Chr. v. 2.

over Israel and over Judah] Judah is mentioned separately as David's own tribe, from which his closest adherents were drawn. Cp. *v.* 9; 2 Sam. ii. 4; xii. 8; xix. 11—15, 40—43.

36. *Amen*] LXX. γένοιτο, 'may it come to pass!' The word is in form an adjective, meaning 'firm, true'; used as an adverb it may be translated 'verily' or 'yea.' Cp. Deut. xxvii. 15—26; Jer. xxviii. 6.

37. *his throne*] The throne is a symbol of a king's greatness and honour. Cp. 2 K. xxv. 28; 2 Sam. vii. 13, 16.

38. *the Cherethites and the Pelethites*] These formed David's bodyguard. Cp. 2 Sam. viii. 18; xv. 18, 'and all the Cherethites and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.' The Cherethites were almost certainly Philistines (1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5); and it is probable that the Pelethites who are mentioned in 2 Sam. xv. 18 between the Gittites and the Cherethites belonged to the same race. Nothing is said of these guards after the time of David, unless the Carites of 2 K. xi. 4 are the Cherethites. The Peshitta has 'the archers and the slingers' for 'the Cherethites and the Pelethites,' but the form of the words is gentilic, so that the English versions are undoubtedly right. Foreign guards are well-known to history; the Varangians (Northmen) of the Eastern Emperors, the Scottish Archers of Louis XI. of France, and the Swiss Guards of the Pope are a few out of many instances.

39. *the Tent*] The tent which David had pitched to receive the ark (2 Sam. vi. 17). Oil brought out of this tent would be regarded as *holy oil*, inasmuch as it was originally intended for use in the sanctuary. Cp. Ps. lxxxix. 20. We have, however, no means of knowing whether it was the specially prepared mixture described in Exod. xxx. 23—25 as a 'holy anointing oil' and expressly reserved there for anointing the vessels and the ministers of the Sanctuary (the Tent of Meeting).

And they blew the trumpet; and all the people said, God
40 save king Solomon. And all the people came up after him,
and the people piped with pipes, and rejoiced with great
41 joy, so that the earth rent with the sound of them. And
Adonijah and all the guests that were with him heard it
as they had made an end of eating. And when Joab heard
the sound of the trumpet, he said, Wherefore is this noise of
42 the city being in an uproar? While he yet spake, behold,
Jonathan the son of Abiathar the priest came: and Adonijah
said, Come in; for thou art a worthy man, and bringest
43 good tidings. And Jonathan answered and said to Adonijah,
44 Verily our lord king David hath made Solomon king: and
the king hath sent with him Zadok the priest, and Nathan
the prophet, and Benaiah the son of Jehoiada, and the
Cherethites and the Pelethites, and they have caused him
45 to ride upon the king's mule: and Zadok the priest and
Nathan the prophet have anointed him king in Gihon: and
they are come up from thence rejoicing, so that the city rang
46 again. This is the noise that ye have heard. And also

40. *came up*] i.e. returned to the city after *going down* (*v.* 33) to Gihon in the Kidron valley.

the earth rent] Of course a hyperbole, as in 1 Sam. xiv. 15, 'the earth quaked' (on the occasion of the panic in the Philistine camp).

41—49. THE EFFECT OF THE NEWS OF THE ANOINTING ON THE SUPPORTERS OF ADONIJAH.

41. *Wherefore is this noise of the city being in an uproar?*] Lit., **Why doth the voice of the city roar?** The 'distant hum' was exchanged for the sound of the trumpet and the shouting of the people. Joab's curt question is spoilt by the weak paraphrase of the E. V.

42. *Jonathan the son of Abiathar*] He was swift of foot and a noted messenger (2 Sam. xv. 36; xvii. 17—21).

a worthy man] For bearing good tidings a person of some consideration was chosen, so that the reward for good tidings might be bestowed on a worthy recipient. Cp. 2 Sam. xviii. 19—33. The Cushite, a foreigner, perhaps an Ethiopian, was chosen by Joab to bear tidings which David would receive as bad.

43. *Verily*] Rather, **Nay but.** Jonathan repels the suggestion that he is bringing good tidings. The same Heb. word is used with the same force in Gen. xvii. 19. Abraham doubts the promise made of the birth of a son from Sarah and exclaims, 'Oh that Ishmael might live before thee,' and God replies, 'Nay, but Sarah thy wife shall bear thee a son (Isaac).'

46. *And also*] The same Heb. word is used at the beginning of

Solomon sitteth on the throne of the kingdom. And 47
moreover the king's servants came to bless our lord king
David, saying, [1]Thy God make the name of Solomon better
than thy name, and make his throne greater than thy
throne: and the king bowed himself upon the bed. And 48
also thus said the king, Blessed be the LORD, the God
of Israel, which hath given one to sit on my throne this
day, mine eyes even seeing it. And all the guests of 49
Adonijah were afraid, and rose up, and went every man
his way. And Adonijah feared because of Solomon; and 50
he arose, and went, and caught hold on the horns of the
altar. And it was told Solomon, saying, Behold, Adonijah 51

[1] Another reading omits *Thy*.

v. 47, *And moreover*. It corresponds to the old fashioned term *item*, and is used here to enumerate the separate pieces of bad news: they have anointed Solomon (*v.* 45), *item* Solomon has taken his seat on the throne (*v.* 46), *item* David's officers have hastened to express their agreement with all that has been done (*v.* 47).

47. *to bless*] i.e. 'to congratulate.' Cp. 2 Sam. viii. 10.

Thy God] This is the reading of the 'written' Hebrew text (*Kĕthib*). The more usual expression is 'JEHOVAH (the LORD) thy God.' The 'read' text (*Kĕri*) and LXX. have 'God' simply; so A.V. and R.V. marg., and this is better.

bowed himself upon the bed] The king joined in the prayer of his servants by prostrating himself as well as he could upon his bed. Cp. Gen. xlvii. 31.

48. *which hath given one to sit on my throne this day*] LXX. *one of my seed.* David recognises the hand of God in the events which had brought about a decision between the claims of Adonijah and of Solomon.

50—53. ADONIJAH SPARED BY SOLOMON.

50. *the horns of the altar*] The altar of burnt offering had four projections at the corners called 'horns' (Exod. xxvii. 2). (See the illustration of an altar shewing the remains of such projections in *P.E.F. Quarterly Statement* for 1907, page 196.) These 'horns' are frequently mentioned in the O.T., and some special significance was attached to them, for (1) upon them fugitives laid hold, when they claimed the right of sanctuary (cp. ii. 28); and (2) upon them the blood of the victim had to be put by the high priest (Exod. xxix. 12). The notion that victims were bound to the horns of the altar lacks support. Cp. Kirkpatrick's note on Ps. cxviii. 27. The custom of regarding the altar as a refuge for fugitives was ancient. The temple was the LORD's house, the altar the table which received His food

feareth king Solomon: for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me [1]this day that he will not slay his servant with the
52 sword. And Solomon said, If he shall shew himself a worthy man, there shall not an hair of him fall to the earth: but if
53 wickedness be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon: and Solomon said unto him, Go to thine house.

2 Now the days of David drew nigh that he should die;

[1] Or, *first of all*

(Ezek. xli. 22; Mal. i. 7), and the suppliant who clung to the altar was the LORD'S guest. Cp. Exod. xxi. 14, where the wilful murderer is expressly excluded from the protection of such a sanctuary. In the case of Joab (ii. 28—34), a wilful murderer, Solomon acted in accordance with the exceptional rule, and ordered Benaiah to slay him at the altar. See also 2 K. xi. 15.

51. *this day*] Rather as marg., **first of all**. The same phrase is used Gen. xxv. 31, 33 (cp. marg.) and 1 Sam. ii. 16, 'presently' (i.e. as marg. 'first').

with the sword] The sword was the regular instrument of execution. Only in the case of special crimes was another process (stoning) used. Cp. xxi. 13.

52. *And Solomon said*] Solomon makes a conditional promise.

not an hair &c.] Cp. 1 Sam. xiv. 45; 2 Sam. xiv. 11; Matt. x. 30. A proverbial expression.

53. *they brought him down*] willing or unwilling, whether he was satisfied with Solomon's promise or not. 'Down,' because altars were set up on high places. Cp. iii. 2—4; 2 Sam. xxiv. 18.

did obeisance] Cp. *v.* 16 (note). Thus did Adonijah submit himself to the new king.

Go to thine house] Solomon does not detain him, but allows him to return home.

CH. II. 1—12. DAVID'S DYING CHARGE TO SOLOMON. HIS DEATH.

These verses contain what may be called David's testament or will to Solomon. Another testament is given in 1 Chr. xxviii. 9—21. There is, however, a remarkable difference between the two. In Chron. the chief subject of the charge is the building of a Temple, in Kings on the contrary nothing whatever is said about the proposed building; again, while Kings contains David's directions as to Joab and Shimei (*vv.* 5—9), in Chronicles no mention is made of either. The account in Chron. may be looked upon as supplementary to that given here.

David's charge to Solomon may be summed up under four heads

and he charged Solomon his son, saying, I go the way of 2
all the earth: be thou strong therefore, and shew thyself
a man; and keep the charge of the LORD thy God, to walk 3
in his ways, to keep his statutes, *and* his commandments,
and his judgements, and his testimonies, according to that
which is written in the law of Moses, that thou mayest
[1]prosper in all that thou doest, and whithersoever thou

[1] Or, *do wisely*

(1) to be faithful to JEHOVAH, (2) to avenge the blood shed by Joab, (3) to reward the sons of Barzillai for the services rendered by their father, (4) to put Shimei to death for his cursing of David at Bahurim.

The first part (*vv.* 2—4) resembles the charge given by the LORD to Joshua (Josh. i. 7, 8). It is expressed in Deuteronomic language and in general terms, such as any Israelite ruler might use to his successor. Only the substance of this part can be due to David, the wording belongs to the compiler of Kings. The second part (*vv.* 5, 6) raises a moral difficulty; why should Joab be put to death for crimes committed some years before, which David had passed over in his own lifetime? The answer is that according to Eastern ideas no lapse of time can cancel the duty of blood revenge; the duty passes from father to son. David was bound to both of Joab's victims, to Abner as to one who had eaten his bread and been dismissed in peace (2 Sam. iii. 20, 21), and to Amasa as to a kinsman (2 Sam. xix. 13). Forgiveness for the shedding of blood was alien from the thought of David's age and country. If David is to be blamed according to the moral standard of his contemporaries, it is because he was afraid to execute blood revenge upon Joab during his own lifetime. (See article GOEL, 'Avenger of blood,' in Hastings' *Dictionary*.) The third part (*v.* 7) shews that David could remember good as well as evil. The fourth part (*vv.* 8, 9) raises another moral difficulty. A curse seems to us a small thing to put a man to death for, particularly after the lapse of some years. But it was otherwise in David's country. Curses and imprecations are regarded in the East as effectual instruments for inflicting injury, and therefore as worthy of punishment. To curse a ruler or judge is specially forbidden by the Law (Exod. xxii. 28). No penalty is mentioned, it is true, in this case, but in the analogous case of cursing father or mother the penalty assigned is death. David promised (mainly from policy; 2 Sam. xix. 16—23) to spare Shimei's life, but this oath did not according to Eastern ideas cancel the offence. The curse remains in activity. Hence David reminds Solomon that the injury done still remained unpunished. Forbearance might be exercised for a special reason, but a whole-hearted remission of the penalty would have appeared a senseless act to the Israelites of David's day.

2. *I go*] Cp. Josh. xxiii. 14.

3. *to keep his statutes, &c.*] A favourite Deuteronomic phrase. Cp. Deut. vi. 20; xi. 1 *al.*

prosper] Better as marg., **do wisely.** Cp. Deut. xxix. 9.

4 turnest thyself: that the LORD may establish his word which
he spake concerning me, saying, If thy children take heed
to their way, to walk before me in truth with all their heart
and with all their soul, there shall not fail thee (said he)
5 a man on the throne of Israel. Moreover thou knowest
also what Joab the son of Zeruiah did unto me, even what
he did to the two captains of the hosts of Israel, unto
Abner the son of Ner, and unto Amasa the son of Jether,
whom he slew, and [1]shed the blood of war in peace, and
put the blood of war upon his girdle that was about his
6 loins, and in his shoes that were on his feet. Do therefore
according to thy wisdom, and let not his hoar head go down

[1] Heb. *set*

4. *his word*] Cp. 2 Sam. vii. 12—16; Ps. lxxxix. 19 ff.; cxxxii. 12.

with all their heart and with all their soul] The Hebrews thought that the heart was the seat of the intellect, and the soul the seat of the affections; hence Heb. 'heart' corresponds to Eng. 'mind'; and Heb. 'soul' to Eng. 'heart.' For the form of the phrase cp. Deut. iv. 29.

5. *unto Abner*] Cp. 2 Sam. iii. 22—30.

unto Amasa] Cp. 2 Sam. xx. 8—10.

the son of Jether] *Jether* is called *Ithra* in 2 Sam. xvii. 25. The two words are different forms of one name, and resemble each other more closely in Hebrew than in English. Similarly Moses' father-in-law *Jethro* is once called *Jether* (Exod. iv. 18, marg.).

and shed the blood of war in peace] Lit. and put (Heb. *set*), &c. This clause, though found in the Versions, is most probably an ancient gloss. In this verse David is represented as recalling the fact that Joab killed Abner and Amasa, 'the two captains of the host of Israel,' with his own hand, just as if they had been foes whom he had met on the field of battle. Joab 'put the blood of war upon his own girdle and shoes.' The dreadful picture of blood-guiltiness is complete; the blood of these two men was, literally speaking, upon Joab for all men to see. But a scribe who wished to leave nothing unsaid, and was anxious to express the contrast suggested by the words 'the blood of war' began to re-write the clause, 'and put the blood of war upon his girdle' in order to introduce into it the antithetical clause 'in peace.' His gloss, being incomplete as a sentence, did not oust the original clause, but found its way into the text immediately in front of the words it was meant to explain. This is the best explanation of the repetition found in the verse,

'and put (set) the blood of war in peace,'
'and put the blood of war upon his girdle.'

The former clause should therefore be omitted as not forming part of the original text.

6. *according to thy wisdom*] Cp. *v.* 9. Neither Joab nor Shimei is

to [1]the grave in peace. But shew kindness unto the sons 7
of Barzillai the Gileadite, and let them be of those that eat
at thy table: for so they came to me when I fled from
Absalom thy brother. And, behold, there is with thee 8
Shimei the son of Gera, the Benjamite, of Bahurim, who
cursed me with a grievous curse in the day when I went
to Mahanaim: but he came down to meet me at Jordan,
and I sware to him by the LORD, saying, I will not put
thee to death with the sword. Now therefore hold him not 9
guiltless, for thou art a wise man; and thou wilt know what
thou oughtest to do unto him, and thou shalt bring his hoar

[1] Heb. *Sheol*

to be put to death at once; Solomon is to wait for some suitable opportunity. As events fell out, Shimei was executed after breaking a compact, and Joab suffered for the reviving ambition of Adonijah.

7. *Barzillai*] He was a very old man at the time of Absalom's rebellion, but he shewed his fidelity by receiving David when he fled to Gilead, and by provisioning his followers. This faithfulness of a man of another tribe, a Gileadite, made a deep impression on the king. Cp. 2 Sam. xvii. 27—29; xix. 31—40.

of those that eat at thy table] Cp. xviii. 19; 2 Sam. ix. 7, 10, 11; 2 K. xxv. 29. It does not necessarily mean that Barzillai's sons would eat at the same table as the king. In 2 Sam. xi. 8 it is said that 'a mess of meat from the king' followed Uriah, when he left David's presence. So again in Ezra iv. 14 certain officials of the Persian king living in Syria describe themselves as 'eating the salt of the palace.' 'To eat at the king's table' may mean no more than 'to receive certain allowances from the king.'

so they came] Rather, **so they came near.** To 'draw nigh' is to 'help' (Ps. lxix. 18), just as to 'stand afar off' (Ps. xxxviii. 11) is to 'refuse help.' 'So,' i.e. with food and sustenance in my distress.

8. *Shimei*] He was a kinsman of Saul. He cursed David as a man of blood, presumably charging him with the slaughter of the house of Saul. He met David after Absalom's defeat and death with 1000 Benjamites, and asked and obtained his life. Cp. 2 Sam. xvi. 5—14; xix. 16—23.

Gera] Cp. 1 Chr. viii. 3.

Bahurim] This place was east or north-east of Jerusalem (2 Sam. xvi. 5; xvii. 18), but its precise position is unknown.

to Mahanaim] In the flight from Absalom. Mahanaim was east of Jordan (2 Sam. xvii. 22, 24), and (probably) north of the Jabbok (Gen. xxxii. 2, 22, 23), but we cannot fix its position more definitely. Cp. iv. 14, note.

9. *Now therefore*] Rather, **And now.**

10 head down to [1]the grave with blood. And David slept with
11 his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 And Solomon sat upon the throne of David his father;
13 and his kingdom was established greatly. Then Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And
14 he said, Peaceably. He said moreover, I have somewhat

[1] Heb. *Sheol*

10. *slept with his fathers*] Cp. i. 21, note.

the city of David] This was that part of Jerusalem which was once occupied by a Jebusite fortress (2 Sam. v. 7, 9), and afterwards became David's residence (2 Sam. vi. 12). Cp. viii. 1, note.

11. *seven years*] More exactly, 'seven years and six months' (2 Sam. ii. 11; v. 5).

12. *upon the throne of David his father*] The Chronicler (always anxious to remind us that 'the kingdom is the LORD'S') writes 'on the throne of the LORD as king instead of David his father' (1 Chr. xxix. 23).

his kingdom was established greatly] In Chron. '[he] prospered; and all Israel obeyed him.'

13—25. ADONIJAH'S AMBITION REVIVES. HE IS PUT TO DEATH.

No events are more difficult to interpret than those which take place within the precincts of a court, and the events recorded in these verses are no exception to the rule. But one thing is clear. Of two brothers so near to the throne as Solomon and Adonijah one, according to Eastern ideas, must reign, and one must die. The atmosphere of suspicion in which Eastern courts are enveloped made any other *denouement* impossible. Nothing was settled by Solomon's successful occupation of the throne, so long as his rival lived. A sudden revolution might reverse the apparent settlement. Solomon must fear Adonijah, and Adonijah must fear Solomon. We are told however that Solomon's rule was 'established greatly' (*v.* 12). Adonijah must therefore go to work cautiously in following the call of his ambition.

Now to receive Abishag the Shunammite as wife was to gain recognition as one who stood near to the succession. It was not unlike marrying the king's favourite daughter. Adonijah sought through Bath-sheba this recognition. Bath-sheba passed on the request to the king, and Solomon, seeing perhaps more clearly than his mother all that the request involved, at once decided to put Adonijah to death.

13. *Bath-sheba*] He came to the queen mother as the person who had most influence with Solomon. Cp. *vv.* 19, 20.

to say unto thee. And she said, Say on. And he said, 15
Thou knowest that the kingdom was mine, and that all
Israel set their faces on me, that I should reign: howbeit
the kingdom is turned about, and is become my brother's:
for it was his from the LORD. And now I ask one petition 16
of thee, [1]deny me not. And she said unto him, Say on.
And he said, Speak, I pray thee, unto Solomon the king, 17
(for he will not say thee nay,) that he give me Abishag the
Shunammite to wife. And Bath-sheba said, Well; I will 18
speak for thee unto the king. Bath-sheba therefore went 19
unto king Solomon, to speak unto him for Adonijah. And
the king rose up to meet her, and bowed himself unto her,
and sat down on his throne, and caused a throne to be set
for the king's mother; and she sat on his right hand. Then 20
she said, I ask one small petition of thee; deny me not.
And the king said unto her, Ask on, my mother: for I will
not deny thee. And she said, Let Abishag the Shunammite 21
be given to Adonijah thy brother to wife. And king 22
Solomon answered and said unto his mother, And why
dost thou ask Abishag the Shunammite for Adonijah? ask
for him the kingdom also; for he is mine elder brother;
even for him, and for Abiathar the priest, and for Joab the

[1] Heb. *turn not away my face*

15. *set their faces on me*] i.e. 'expected, and intended me to be king.'

from the LORD] An expression of resignation.

16. *one petition*] 'One thing out of all that would have been mine.'

19. *rose up to meet her*] The king's mother always enjoys great honour and influence in the east. She is one, whereas the king's wives are many; and though she lives in the harem, she is not so strictly bound by its rules as the wives. The king's mother can communicate with the outer world with a freedom denied to the rest of the harem.

she sat on his right hand] Cp. Neh. ii. 6, where it is probable that the 'queen' means the king's mother.

20. *one small petition*] Bath-sheba, completely blind to the significance of things, adds the epithet 'small.' Cp. *v.* 16.

21. *thy brother*] To this appeal to kinship Solomon retorts in *v.* 22 that Adonijah is his elder brother, the most dangerous person of any to give Abishag to.

22. *even for him, and for Abiathar &c.*] This translation which agrees with the Hebrew yields good sense. Solomon means that his mother is asking that which would bring about the result desired by

23 son of Zeruiah. Then king Solomon sware by the LORD,
saying, God do so to me, and more also, if Adonijah have
24 not spoken this word against his own life. Now therefore
as the LORD liveth, who hath established me, and set me on
the throne of David my father, and who hath made me
an house, as he promised, surely Adonijah shall be put
25 to death this day. And king Solomon sent by the hand
of Benaiah the son of Jehoiada; and he fell upon him, that
26 he died. And unto Abiathar the priest said the king, Get
thee to Anathoth, unto thine own fields; for thou art
[1]worthy of death: but I will not at this time put thee
to death, because thou barest the ark of the Lord GOD
before David my father, and because thou wast afflicted
27 in all wherein my father was afflicted. So Solomon thrust

[1] Heb. *a man of*

Abiathar and Joab. LXX. Vulg. follow a different reading, 'and he has Abiathar the priest, and Joab the son of Zeruiah the chief captain is his confederate.' The meaning of this is, that the request is part of a plot in which Abiathar and Joab have a share.

23. *sware by the LORD*] The officers of an eastern court will not act against a member of the reigning house, unless they know that the king's decision is final.

God do so to me] This form of oath is a euphemism. It would be ill-omened to *name* the evils which the oath-taker calls down upon himself.

25. *fell upon him*] Lit. 'met him,' a euphemism for 'struck the executioner's stroke.' Cp. Jud. viii. 21; xv. 12; 1 Sam. xxii. 17; 2 Sam. i. 15 *al.* The execution of a person of importance was not held to be a dishonourable duty among the Hebrews.

26, 27. THE REMOVAL OF ABIATHAR FROM THE PRIESTHOOD.

26. *Anathoth*] A priestly city of Benjamin, belonging to 'the children of Aaron' (Josh. xxi. 13—19), the modern 'Anâta three miles NNE. of Jerusalem. Jeremiah who was a priest belonged to this place (Jer. i. 1).

I will not...put thee to death] There were scruples about killing a priest. Cp. 1 Sam. xxii. 17.

thou barest the ark] 2 Sam. xv. 24, 29; xx. 25. Two priests carried the ark, of whom Abiathar was one.

thou wast afflicted] See note on i. 7; and cp. 1 Sam. xxii. 20—23; xxiii. 9; xxx. 7.

out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh. And the tidings 28
came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the Tent of the LORD, and caught hold on the horns of the altar. And it was told king Solomon, Joab is fled unto 29
the Tent of the LORD, and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the Tent of the 30
LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as 31
he hath said, and fall upon him, and bury him; that thou mayest take away the blood, which Joab shed without cause, from me and from my father's house. And the LORD shall 32
return his blood upon his own head, because he fell upon two men more righteous and better than he, and slew them

27. *that he might fulfil the word of the LORD*] Abiathar was the grandson of Ahitub (1 Sam. xxii. 20), who in turn was the grandson of Eli (1 Sam. xiv. 3). To satisfy the terms of the prophecy against Eli (1 Sam. ii. 36), we must conclude that the expulsion of Abiathar from the priesthood, involved the expulsion of his whole house with him. The closest parallel to this strong action by the civil authority against the priesthood is to be found in Josiah's abolition of the service at the high places (2 K. xxiii. 8, 9).

28—34. THE FATE OF JOAB.

28. *caught hold on the horns of the altar*] Cp. i. 50, note.

30. *and said unto him*] Benaiah was more scrupulous than Solomon about slaying a man in the sacred Tent.

I will die here] Easterns are apt to catch at such an expression as this in the mouth of an enemy, as giving the signal to strike the fatal blow. Solomon takes it up in the next verse.

31. *and bury him*] Burial was rarely refused, but cp. 2 Sam. xxi. 8—10; 2 K. ix. 34, 35; Jer. xxvi. 23.

from me and from my father's house] Solomon urges that the duty of blood-revenge should overcome all ordinary scruples.

32. *return his blood*] Cp. 2 Sam. i. 16. When the blood of Joab cries to the LORD for vengeance, the cry will not be heard because of Joab's own blood-guiltiness.

with the sword, and my father David knew it not, *to wit*, Abner the son of Ner, captain of the host of Israel, and
33 Amasa the son of Jether, captain of the host of Judah. So shall their blood return upon the head of Joab, and upon the head of his seed for ever: but unto David, and unto his seed, and unto his house, and unto his throne, shall
34 there be peace for ever from the LORD. Then Benaiah the son of Jehoiada went up, and fell upon him, and slew him;
35 and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the
36 room of Abiathar. And the king sent and called for Shimei,

33. *upon the head of Joab*] Cp. 2 Sam. iii. 29.

unto David...shall there be peace] Peace through the avenging of innocent blood. Cp. Deut. xix. 13.

34. *went up*] The Tent was pitched in the city of David (2 Sam. vi. 12, 17), perhaps at its highest point. Sacred places were usually *high* places. Cp. iii. 3.

in his own house] Cp. 1 Sam. xxv. 1 (of Samuel). The meaning probably is 'in his own sepulchre.'

35. THE ADVANCEMENT OF BENAIAH AND OF ZADOK.

35. *in the room of Abiathar*] LXX. 'to be chief ('first') priest instead of Abiathar.' In 2 Sam. Zadok's name regularly precedes that of Abiathar when the two priests are mentioned, and in 2 Sam. xv. 24—29 David gives instructions to Zadok as though ignoring the existence of Abiathar. Possibly Abiathar passed under a cloud of suspicion at the time of Absalom's rebellion, and the order of their names in 2 Sam. reflects David's feeling and not the official precedence of the two men. In any case Abiathar was the senior. Cp. *v.* 26, note.

At this point the LXX. inserts a passage of ten verses collected from other chapters of 1 Kings, which was perhaps intended to serve as a kind of summary of the reign of Solomon. It records God's gift to the king of wisdom exceeding that of the Egyptians (iv. 29, 30), the bringing in of the daughter of Pharaoh into the city of David until the Temple was finished (iii. 1), the number of Solomon's burden-bearers and stone-cutters (v. 15), the making of the brasen sea, and bases, and lavers (vii. 23, 27, 38), the entry of Pharaoh's daughter into her own house and Solomon's yearly offerings (ix. 24, 25), the number of Solomon's task-masters (v. 16), the names of the cities built by the king (cp. ix. 15, 17, 18), and the order in which Solomon's building was carried out.

and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. For 37
on the day thou goest out, and passest over the brook Kidron, know thou for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said 38
unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end 39
of three years, that two of the servants of Shimei ran away unto Achish, son of Maacah, king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath. And 40
Shimei arose, and saddled his ass, and went to Gath to Achish, to seek his servants: and Shimei went, and brought his servants from Gath. And it was told Solomon that 41
Shimei had gone from Jerusalem to Gath, and was come again. And the king sent and called for Shimei, and said 42

36—46. The fate of Shimei.

LXX., by way of introduction to the account which follows, here repeats (with some variations) *vv.* 8, 9, which contain David's last instructions with regard to Shimei.

36. *Build thee an house in Jerusalem*] Solomon wished to keep an eye upon Shimei.

37. *the brook Kidron*] This was the boundary of Jerusalem on the east; it is selected for mention by Solomon because Shimei's home, Bahurim, lay on the east or north-east of Jerusalem. Cp. xv. 13, note.

39. *Achish, son of Maacah*] In 1 Sam. xxvii. 2, 'Achish the son of Maoch.' The two words 'Maacah' and 'Maoch' appear to be two forms of the same name, but it is possible that two different persons are meant. If the Achish of 1 Sam. be the Achish of this verse, he must have reigned about 50 years.

Gath] One of the five chief cities of the Philistines (1 Sam. vi. 17). Its site is unknown, but it was no doubt an inland city not far from the border of Judah. The identification with Tell-eṣ-Ṣâfi (22 miles WSW. of Jerusalem) is not improbable. Cp. Bliss and Macalister, *Excavations in Palestine*, pp. 63—65. The two excavators believe that a town existed here from the Seventeenth Century B.C. down to Seleucid times. A high place and massive foundations of town walls have been found on the site.

40. *went to Gath to Achish*] This action was not only a breach of Solomon's command, but also in itself an action open to misconstruction. A man already suspected of disloyalty betakes himself to a potential enemy of his sovereign.

unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die? and thou saidst unto me, The saying that
43 I have heard is good. Why then hast thou not kept the oath of the LORD, and the commandment that I have
44 charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD
45 shall return thy wickedness upon thine own head. But king Solomon shall be blessed, and the throne of David
46 shall be established before the LORD for ever. So the king commanded Benaiah the son of Jehoiada; and he went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

3 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city

42. *Did I not make thee to swear*] Nothing is said of any oath in the Heb. text of *v.* 37, but LXX. adds at the end of the verse, *and the king made him swear on that day.*

45. *be blessed*] The king will prosper through the destruction of an evil-doer. Cp. Prov. xxv. 5.

CHS. III—XI. THE REIGN OF SOLOMON.

Though nine chapters are devoted to the account of Solomon and his deeds, the story of his reign is incomplete. Chs. iii., iv. present us with an account of Solomon's wisdom, and of the prosperity of his kingdom, put together from various sources. Some very general statements are added regarding the great extent of his dominions, which reached, we are told, from the Euphrates to the border of Egypt (iv. 21, 24). His reign is represented in general terms as pre-eminently peaceful. Chs. v.—vii. tell of Solomon's building achievements. Ch. viii. describes the dedication of the Temple. Chs. ix., x. contain various notices mainly of the king's transactions with foreigners. Ch. xi. strikes an entirely new note. It tells us that Solomon patronised foreign worships in order to please his numerous foreign wives. It specifies three formidable enemies which Solomon had, Hadad of Edom, Rezon of Damascus, and Jeroboam the Ephraimite his own officer.

A moment's consideration shews us that the material for the story of Solomon is arranged in these chapters according to subject only, and not chronologically. No dates are given except for the commencement and completion of Solomon's buildings.

The order of the chapters must not lead us to suppose that

of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. Only the people sacrificed in 2

Solomon's reign consisted of a long period of peace and prosperity followed by a few last years of apostasy and punishment. The statement that Solomon's apostasy took place 'when Solomon was old' (xi. 4) seems to be an expansion of the earlier unqualified statement of xi. 3. Further it is clear that Solomon's adversaries, Hadad and Rezon, began to assert themselves against him shortly after David's death (xi. 14—25). Solomon's reign was peaceful as compared with that of David, but it was by no means free from serious disturbance.

CH. III. 1—3. SOLOMON'S MARRIAGE. HIS MANNER OF WORSHIP.

The division of chapter and verse is unfortunate. The last words of ch. ii. 46, 'And the kingdom was established in the hand of Solomon,' should be treated as the beginning of ch. iii., as in Vulg. and LXX. (A), **But when the kingdom was established in the hand of Solomon, Solomon made affinity** &c.[1].

1. *affinity*] Connexion by marriage. In the 'Table of Kindred and Affinity' found at the end of the Prayer Book 'Kindred' means *relationship by blood* and 'Affinity' *relationship by marriage*. Solomon's marriage is mentioned as a matter of political importance; it implied some kind of alliance or friendship. Ahab similarly, in allying himself with the Zidonians, married the Zidonian princess, Jezebel.

Pharaoh] This is a general designation of the kings of Egypt, and not a proper name. Which of the Pharaohs is meant is not known. It was probably not the well-known Shishak (xi. 40) i.e. Sheshonk, but some earlier monarch.

his own house] See vii. 1—12.

the house of the LORD] See chs. v., vi.

the wall of Jerusalem] Cp. ix. 15; xi. 27. According to Benzinger (*in loco*) this 'the first' wall included not only the 'city of David' (which was on the eastern hill at the south end), but also David's buildings on the south end of the western hill. The two parts of the city were at this time almost separated by a deep valley, which formed a deep inlet into the city, the wall keeping always to the higher ground and crossing the head of the valley. At a later date the wall was carried across the mouth of the valley.

2. *Only the people sacrificed*] This statement is strangely abrupt.

[1] In LXX. (B) the last words of ii. 46 and the whole of iii. 1 are missing. The gap is filled by a lengthy interpolation made up thus, (*a*) iv. 20, 21, *minus* a few words, (*b*) a minor interpolation, (*c*) iv. 22—25, (*d*) iv. 2—6, mutilated, (*e*) iv. 26, (*f*) the missing words of iv. 21, (*g*) a statement that Solomon reigned over Israel and Judah in Jerusalem. After this interpolation iii. 2 follows, but the opening words ('Only the people') are missing. The text of the LXX. is in some confusion for both iv. 2—6 and iv. 22—24 occur also in the place in which they are found in the Heb. text.

the high places, because there was no house built for the
3 name of the LORD until those days. And Solomon loved
the LORD, walking in the statutes of David his father:
only he sacrificed and burnt incense in the high places.
4 And the king went to Gibeon to sacrifice there; for
that was the great high place: a thousand burnt offerings
5 did Solomon offer upon that altar. In Gibeon the LORD
appeared to Solomon in a dream by night: and God said,
6 Ask what I shall give thee. And Solomon said, Thou hast
shewed unto thy servant David my father great kindness,

Possibly some words (which should form the first half of *v.* 2) are missing to the effect that *Solomon did that which was right in the eyes of the* LORD. Cp. xxii. 43; 2 K. xii. 2, 3; xiv. 3, 4, *al.* Most of clinging to them. Cp. xi. 7, note. The Deuteronomic Law ordered the destruction of all altars erected on such places; Israel's sacrifices were to be offered at one sanctuary only (Deut. xii. 2—5, 13, 14). Solomon and his people however cannot be blamed for using high places, if (as most scholars now hold) the book of Deuteronomy was not written till a few years before its discovery in the Temple in the eighteenth year of King Josiah (2 K. xxii. 8).

for the name of the LORD] Cp. viii. 16, 17, 18, 20; 2 K. xxiii. 27; Deut. xii. 5; 2 Sam. vii. 13. In viii. 13, however Solomon, using a bold anthropomorphism, says, 'I have built...a place for thee to dwell in.'

3. *loved the* LORD] This expression is characteristic of Deuteronomy (vi. 5; xxx. 6, 16, 20), but it is rare in the rest of the Old Testament (Ps. xxxi. 23). See also what is said of Hezekiah (2 K. xviii. 5), and of Josiah (2 K. xxiii. 25).

in the statutes of David] 'Statutes' (Heb. *ḥukkoth*) means not only 'enactments' but also 'customs, practices.'

4—15. (Cp. 2 Chr. i. 3, 6—13.) SOLOMON'S DREAM. HIS PRAYER FOR WISDOM.

4. *Gibeon*] In Benjamin, perhaps the modern el-Jib, six miles north-west of Jerusalem.

a thousand burnt offerings] Cp. 2 Chr. i. 6. Probably this is a technical phrase like the Greek 'Hecatomb,' meaning a large number of sacrifices. The verb used is a frequentative; the meaning is perhaps that Solomon offered this great offering three times a year. Cp. ix. 25.

5. *in a dream*] 'Dreams' are associated with 'visions' as means by which God makes revelations to the prophets (Num. xii. 6; Joel ii. 28). Jeremiah complains that in his day some 'prophets' told 'lying dreams' (Jer. xxiii. 25, 32).

according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And 7 now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant 8 is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give thy servant therefore an [1]understanding heart to judge 9 thy people, that I may discern between good and evil; for who is able to judge this thy [2]great people? And the 10

[1] Heb. *hearing* [2] Heb. *heavy*

7. *I am but a little child*] Not to be understood literally; Solomon means that he is but a child for the mighty task which is assigned him. Cp. 1 Chr. xxix. 1. Similarly Jeremiah deprecates his call to be a prophet in the words, 'I cannot speak; for I am a child.' Solomon's age at his accession is not recorded.

how to go out or come in] i.e. how to *begin* or *complete* an undertaking. Cp. Num. xxvii. 17; 1 Sam. xviii. 13, 16.

9. *Give thy servant therefore an understanding heart*] On 'heart' see note on ii. 4. Solomon had already acquired a reputation for 'wisdom' in his father's lifetime (ii. 6, 9), and this prayer itself is a proof of the possession of true understanding. What then is the meaning of the request which the king makes that a certain thing may be granted him as a 'supernatural' gift, which he already possessed as a 'natural' endowment?

The answer to this question is supplied by the teaching of the New Testament. This teaching knows no such distinction between that which is natural and that which is supernatural, and it regards every power of Man whether it grows with his growth or not, as a gift. 'What hast thou,' St Paul asks, 'that thou didst not receive?' (1 Cor. iv. 7). Moreover the apostle specially reckons 'wisdom' among the gifts of the Spirit (1 Cor. xii. 4—11), and St James (i. 5) teaches that wisdom is a gift to be asked for from God.

But these powers or gifts are not held absolutely, not, that is, in isolation from the universal Grace of God. Each comes to man by 'a process of giving' (δόσις), not as a thing given once for all (δόμα). Each has to be constantly renewed by its divine Author according to St John's principle, 'Grace for (in exchange for, ἀντί) grace' (John i. 16). Solomon's prayer shews a realisation of the essential point of this later teaching, viz., the complete dependence of man on God for all mental powers.

this thy great (Heb. *heavy*) *people*] The work of an eastern king in acting as chief judge for his people is very heavy. The least of his

speech pleased the Lord, that Solomon had asked this
11 thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [1]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to [2]discern
12 judgement; behold, I have done according to thy word: lo, I have given thee a wise and an [3]understanding heart; so that there hath been none like thee before thee, neither after
13 thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there [4]shall not be any among the kings like unto
14 thee, all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father

[1] Heb. *many days* [2] Heb. *hear* [3] Heb. *hearing*
[4] Or, *hath not been*

subjects has theoretically the right of appeal to his sovereign. Causes of all kinds, and not matters of life and death only, are brought before him. Appeals to the king for his decision are recorded in xx. 38—40; 2 K. vi. 26—29; viii. 1—6; 2 Sam. xiv. 4—8. The work was too heavy for Moses (Exod. xviii. 13—18; Num. xi. 14—17), and apparently for David, for Absalom tells the applicants that the king is doing nothing for them (2 Sam. xv. 1—4). For a vivid picture of this 'judging' in modern times see R. Kipling's Afghan story, *The Amir's Homily* in *Life's Handicap*.

11. *judgement*] The same Heb. word is translated *cause* (marg. Or, *right*) in viii. 45. To *discern* (Heb. *hear*) *judgement* is *to perceive* on which side *the right* lies in a dispute which is brought before the judge.

12. *I have given thee a wise and an understanding heart*] The fruits of Solomon's wisdom may be traced in the general prosperity of his reign, and in the position he held in the eyes of the neighbouring kings of Egypt and of Tyre. That his wisdom had serious limitations, or that he decreased in wisdom as time went on, is proved by the legacy of popular discontent which he left to his son (xii. 4), and by his mistaken religious policy (xi. 4—8).

there hath been none like thee] Cp. iv. 29—34; x. 1—3.

14. *as thy father David did walk*] David shewed his faithfulness to JEHOVAH on the one hand by his care for the ark (2 Sam. vi.), and by his desire to build a Temple for the ark (2 Sam. vii.), and on the other hand by his abstinence from any worship of foreign gods. Accordingly in the book of Kings David supplies the standard by which the faithfulness of many of the kings of Judah to JEHOVAH is tested. Abijam (xv. 3), Amaziah (2 K. xiv. 3), and Ahaz (2 K. xvi. 2) fail to pass this test, while Asa (xv. 11), Hezekiah (2 K. xviii. 3), and Josiah (2 K. xxii. 2) are approved.

David did walk, then I will lengthen thy days. And 15
Solomon awoke, and, behold, it was a dream: and he came
to Jerusalem, and stood before the ark of the covenant of
the LORD, and offered up burnt offerings, and offered peace
offerings, and made a feast to all his servants.

Then came there two women, that were harlots, unto 16
the king, and stood before him. And the one woman said, 17
Oh my lord, I and this woman dwell in one house; and
I was delivered of a child with her in the house. And it 18
came to pass the third day after I was delivered, that this
woman was delivered also; and we were together; there
was no stranger with us in the house, save we two in the
house. And this woman's child died in the night; because 19
she overlaid it. And she arose at midnight, and took my 20
son from beside me, while thine handmaid slept, and laid it
in her bosom, and laid her dead child in my bosom. And 21
when I rose in the morning to give my child suck, behold,
it was dead: but when I had considered it in the morning,
behold, it was not my son, which I did bear. And the 22
other woman said, Nay; but the living is my son, and the
dead is thy son. And this said, No; but the dead is
thy son, and the living is my son. Thus they spake before

I will lengthen thy days] Solomon reigned forty years; to this large extent the promise was fulfilled to him. Cp. Prov. iii. 13, 16.

15. *stood before the ark...and offered*] This was a 'court' function, while that described in *v.* 4 was a popular service.

peace offerings] Peace-offerings (if we accept the interpretation of the LXX. and the E.V.) are offerings made when all is well; they are thus of the nature of a feast of rejoicing or of a thank-offering. Sometimes they were offered in fulfilment of a vow, and sometimes (it is believed) in consecration of a treaty. Cp. viii. 64; ix. 25; Gen. xxxi. 46, 54; Prov. vii. 14, and Hastings' *Dictionary*, iv. 338.

a feast] A sacrifice ended in a feast (1 Sam. i. 4). Cp. i. 9, note.

16—28. THE JUDGEMENT OF SOLOMON.

The promise of the gift of wisdom (*v.* 12) is naturally followed by an incident which illustrates the king's wisdom.

17. *Oh my Lord*] *Oh* (Heb. *bī*) is an exclamation of entreaty; it occurs again Gen. xliv. 18.

18. *no stranger*] No third person to bear witness.

22. *Thus they spake*] Peshitta, 'And they were contending' (a correct paraphrase).

23 the king. Then said the king, The one saith, This is my
son that liveth, and thy son is the dead: and the other
saith, Nay; but thy son is the dead, and my son is the
24 living. And the king said, Fetch me a sword. And they
25 brought a sword before the king. And the king said, Divide
the living child in two, and give half to the one, and half to
26 the other. Then spake the woman whose the living child
was unto the king, for her bowels yearned upon her son, and
she said, Oh my lord, give her the living child, and in no
wise slay it. But the other said, It shall be neither mine
27 nor thine; divide it. Then the king answered and said,
Give her the living child, and in no wise slay it: she is the
28 mother thereof. And all Israel heard of the judgement
which the king had judged; and they feared the king:
for they saw that the wisdom of God was in him, to do
judgement.

4 1, 2 And king Solomon was king over all Israel. And these
were the princes which he had; Azariah the son of Zadok,

23. *The one saith...and the other saith*] The king's dignity is better preserved in the Heb. text than in LXX. which represents him as addressing the two wrangling women; *Thou sayest...and thou sayest.*

26. *Oh my lord*] The same expression of entreaty as in *v.* 17.

26. *her bowels yearned*] The 'bowels' (the lower parts of the body) were regarded by the Hebrews as the seat of the feelings, particularly of the feeling of compassion. *Yearned* is lit., 'grew hot.'

27. *Give her the living child, &c.*] LXX., 'Give the child to her who said, Give it her and in no wise slay it,' a correct expansion of the ambiguous Hebrew.

28. *the wisdom of God*] A wisdom so great that it was reckoned to be the gift of God. Cp. the phrases 'mountains of God' (for 'mighty mountains,' Ps. xxxvi. 6), and 'cedars of God' (for 'mighty cedars,' Ps. lxxx. 10). For 'wisdom' reckoned as one of the gifts of God, see Ezra vii. 25; Dan. iv. 18. Saul's understanding was enlarged when he became king; 'God gave him *another heart*' (1 Sam. x. 9).

Ch. IV. 1—34. The organisation of Solomon's kingdom. The extent of his dominions. His wisdom.

This chapter seems to be made up of several elements drawn from different sources. *vv.* 7—19 come apparently from a very ancient document; the geographical terms are difficult to interpret and have an archaic stamp. *vv.* 20—28 on the other hand contain some generalised statements, which have the appearance of having been written long after the times to which they refer. *vv.* 29—34 seem to be away from their true context. They might fitly follow iii. 5—15 (Solomon's prayer for

the priest; Elihoreph and Ahijah, the sons of Shisha, 3
[1]scribes; Jehoshaphat the son of Ahilud, the [2]recorder;

[1] Or, *secretaries* [2] Or, *chronicler*

wisdom) or they might precede x. 1—13 as an introduction to ch. x. (the visit of the Queen of Sheba). The chapter no doubt received interpolations (e.g. *v.* 24) after the time of the Editor of the book.

CH. IV. 1—20. THE ORGANISATION OF SOLOMON'S KINGDOM.

Solomon's officials are here divided into two classes, the 'princes' (Heb. *sārīm*, LXX. ἄρχοντες) *vv.* 2—6, and the 'officers' (Heb. *niççābīm*, LXX. καθεσταμένοι), *vv.* 7—19. The former were a kind of cabinet or executive; the latter were 'exactors' (cp. xxii. 47 where the same Heb. word is used), appointed in different provinces to raise revenue for the king.

1. *was king*] Rather, **became king**. Cp. ii. 46; 1 Chr. xxix. 23, 24. The verse glances at the rivalry of Adonijah.

2—6. On comparing this passage with the two lists of officials given in 2 Sam. viii. 16—18; xx. 23—26, we notice that one office, i.e. the command of the Cherethites and the Pelethites has disappeared; and that two new offices are mentioned for the first time, i.e. the president of the officers (*v.* 5), and the steward of the palace (*v.* 6). We notice also that some offices appear to be hereditary: the sons of Shisha (=Shavsha, 1 Chr. xviii. 16, =Sheva, 2 Sam. xx. 25) become scribes or secretaries, and (perhaps we may add) Zabud the son of Nathan one of the sons of David becomes priest to Solomon. Cp. 2 Sam. viii. 18. The titles of the different offices are not sufficiently precise to enable us to tell their exact nature, but it is noteworthy that the steward of the palace, the scribe, and the recorder were still important officials in Hezekiah's reign (2 K. xviii. 18). Another list of officers is to be found in 2 K. xxv. 18, 19.

2. *Azariah the son of Zadok, the priest*] The epithet *the priest* is omitted in LXX. (B); it is a gloss referring to Zadok, not to Azariah. The division of verses is unfortunate here, for Azariah's name is to be added to those of the *scribes* given in *v.* 3. The names of the *priests* are given in *v.* 4.

3. *scribes*] Marg. 'secretaries,' i.e. secretaries of state, who conducted the king's correspondence. From 2 K. xii. 10; xviii. 18; xxii. 3, it appears that the office was one of great importance. Whether the 'scribe' (Heb. *sōphēr*, LXX. γραμματεύς) was above the 'recorder,' is not known. Both have been compared with the 'Chancellor' of some states of modern Europe.

recorder] Marg. 'chronicler.' Heb. *mazkīr*. Two views have been taken as to the functions of this officer. According to one he was a 'chronicler,' i.e. a writer and keeper of official records. Cp. 1 Chr. xviii. 15, where LXX. has ὑπομνηματογράφος for *mazkīr*. According to

4 and Benaiah the son of Jehoiada was over the host; and
5 Zadok and Abiathar were priests; and Azariah the son of
Nathan was over the officers; and Zabud the son of Nathan
6 was [1]priest, *and* the king's friend; and Ahishar was over
the household; and Adoniram the son of Abda was over

[1] Or, *chief minister* See 2 Sam. viii. 18.

the other view the *mazkīr* (LXX. in Kings ὑπομιμνήσκων or ἀναμιμνήσκων) was 'the one who reminds,' i.e. the officer who brings to the king's mind the business to be transacted from day to day, the 'Chancellor' (cp. last note).

4. *over the host*] Cp. ii. 35.

and Zadok and Abiathar were priests] Abiathar was deprived early in Solomon's reign (ii. 27), but his name is mentioned for the sake of completeness.

5. *over the officers*] i.e. over the twelve officers (or 'deputies') mentioned in *v.* 7. Probably he was the Receiver of the revenue paid in by these.

priest, and *the king's friend*] 'Priest' is omitted by LXX. (B), but LXX. (A), Pesh. Targ. Vulg. have the word. It was usual for the king to have a 'friend' or confidential adviser (cp. 1 Chr. xxvii. 33, note in Camb. Bib.) and also a priest or priests belonging to his household (cp. 2 Sam. viii. 18; xx. 26; Amos vii. 10, 13). Of such a priest the king would when necessary 'enquire of God.' In this case the offices of 'king's friend' and 'priest at court' seem to be filled by the same person. The marg., *chief minister* (for *priest*) is not likely to be right.

6. *over the household*] The proper title of this officer in later times was *sōkēn*, 'treasurer' or 'steward.' His powers as described in Isa. xxii. 21, 22 were very much like those of a grand vizier or regent. The place might be filled by the heir apparent through the incapacity (bodily or mental) of the king (2 K. xv. 5). The 'steward' was not only over the royal household, but (since the royal household stood in very close connexion with the king's tribe) also over the whole tribe of Judah. Cp. Isa. xxii. 21.

Adoniram] In xii. 18 he is called *Adoram* (in 2 Chr. x. 18, *Hadoram*). From v. 6, 18 [20, 32, Heb.] it appears that the Israelites were conscious of their own lack of skill in preparing timber and stone; it is therefore not unlikely that the overseer of Solomon's wood-cutters and quarrymen was some skilful Syrian of the district of Lebanon. His father's name (*Abda*) is Syrian (Aramaean). If *Adoniram* be identical with the *Adoram* of 2 Sam. xx. 24, he must have been an old man at the time of his assassination (xii. 18).

over the levy] See v. 13—18 (27—32, Heb.); ix. 15—22; and cp. Exod. i. 11—14. The 'levy' was a body of men raised by the king to do taskwork for his building enterprises. The work was unusually hard, and apparently unpaid, but it was of a temporary character, for

the levy. And Solomon had twelve officers over all Israel, 7
which provided victuals for the king and his household:
each man had to make provision for a month in the year.
And these are their names: Ben-hur, in the hill country 8
of Ephraim: Ben-deker, in Makaz, and in Shaalbim, and 9

one month in every three. The people bitterly resented it (xii. 4, 18). No doubt an attempt was made to fix the burden as far as possible on the shoulders of persons of foreign descent (ix. 20—22), but nevertheless discontent with Solomon's measures grew until the Ten Tribes seized the opportunity of Solomon's death to revolt. Other allusions to task-work are to be found in 1 Sam. viii. 12; 2 Sam. xii. 31. In the first passage, however, the reference is to *agricultural* work, which would not be felt to be intolerable for free men, while in 2 Sam. xii. 31, where the reference is to building, the tasks are imposed on foreigners (Ammonites), whom David had recently subdued.

7. *twelve officers*] These 'officers' (Heb. *niççābīm*) were the king's 'deputies.' Cp. xxii. 47. Two were sons-in-law to Solomon (*vv.* 11, 15). Though the number of those appointed is twelve, their districts do not correspond with the tribal divisions. The list as it stands is somewhat puzzling, and probably the text is faulty. Thus (1) no order can be detected according to which the names of the officers are arranged; (2) several of the places mentioned cannot be identified; (3) if *two* officers are mentioned in *v.* 19 (cp. margin), the total amounts to *thirteen*, not *twelve*. The Hebrew text varies a good deal from LXX. (B) in these verses, sometimes (it seems) for the worse.

provided victuals] The Heb. word is the same as in the latter half of the verse, *to make provision*, and as in Gen. xlv. 11, 'There will I *nourish* thee.' Taxes were collected in kind not in money. The amount of this provision is to be calculated from *vv.* 22, 23, and the feeling of those who contributed may be inferred from xii. 3, 4.

8. *the hill country of Ephraim*] The centre of Western Palestine is for the most part occupied by a range of lofty hills extending from the southern border of Judah to the edge of the plain of Esdrelon. This range reaches a height of 3000 ft. at Hebron, 2500 ft. at Bethlehem, about the same at Jerusalem, 2300 ft. at Shiloh, and 3000 ft. again at Mount Ebal. The southern half bore the name of the *Hill Country of Judah* (Josh. xx. 7; Luke i. 65), while the northern half as far south as Ramah and Beth-el (Jud. iv. 5) was called the *Hill Country of Ephraim*.

9. *Ben-deker*] The position of Ben-deker's district is sufficiently indicated by the mention of *Beth-shemesh*, a well-known city on the north-west of Judah close to the border of Dan (2 K. xiv. 11; Josh. xv. 10; 1 Sam. vi. 12—21). Of *Makaz* nothing is known; *Shaalbim* is mentioned (in the form *Shaalabbin*) in Josh. xix. 42 as a city of the southern Dan; *Elon-beth-hanan* is probably another city of Dan, the *Elon* of Josh. xix. 43.

10 Beth-shemesh, and Elon-beth-hanan: Ben-hesed, in Arub-
both; to him *pertained* Socoh, and all the land of Hepher:
11 Ben-abinadab, in all [1]the [2]height of Dor; he had Taphath
12 the daughter of Solomon to wife: Baana the son of Ahilud,
in Taanach and Megiddo, and all Beth-shean which is beside
Zarethan, beneath Jezreel, from Beth-shean to Abel-meholah,
13 as far as [3]beyond Jokmeam: Ben-geber, in Ramoth-gilead;

[1] Or, *Naphath-dor* [2] Or, *region* [3] Or, *over against*

10. *Ben-hesed*] The position of his district is defined by the mention of *Socoh* (1 Sam. xvii. 1) in S.W. Judah. This town was sometimes reckoned to the *Shephēlah* or Lowland (Josh. xv. 35) and sometimes to the Hill Country of Judah (Josh. xv. 48), being situated on the line, which separates the two. Of *Arubboth* and the *land of Hepher* nothing is known. Ben-hesed's district was in the south of Judah.

11. *the height of Dor*] Marg. *the region of Dor*; Heb. *Naphath-dor*. The writer means perhaps a district bordering on *Dor* (the modern *Ṭanṭura*), which was an important town on the Mediterranean a little to the south of Mount Carmel. Cp. Josh. xi. 2; xii. 23. This district would embrace part of the fertile plain of Sharon. It is less probable that the writer means the neighbourhood of *En-dor* ('the Spring of Dor'), a town on the north of the great plain of Jezreel behind the *Jebel Dahi*.

12. *Baana*] His district consisted of the great plain of Jezreel and part of the Jordan Valley.

Taanach] The modern *Ta'anak* on the south side of the plain of Jezreel (Josh. xvii. 11; Jud. i. 27; v. 19). The site has been excavated by an Austrian savant, Dr Sellin. The results are summarized in the *P.E.F. Quarterly Statement* for 1906, pages 115 ff.

Megiddo] The most important city in Baana's district, probably the modern Lejjūn north-west of Taanach. Cp. Josh. xii. 21; xvii. 11; Jud. i. 27; v. 19. In ix. 15 it is said that Solomon fortified Megiddo. Ahaziah of Judah died of his wounds there (2 K. ix. 27), and there too Josiah was slain by Pharaoh-necoh (2 K. xxiii. 29).

all Beth-shean] i.e. Beth-shean and its district. Beth-shean (or Beth-shan) was situated at the east end of the valley of Jezreel just where that valley becomes merged in the Jordan valley. Cp. Josh. xvii. 11, 16; 1 Sam. xxxi. 10.

Zarethan] Cp. vii. 46; Josh. iii. 16.

Jezreel] See note on xviii. 45.

Abel-meholah] Elisha was a native of the place. Cp. xix. 16, note.

beyond Jokmeam] Jokmeam is still unidentified.

13. *Ramoth-gilead*] Also called *Ramath-gilead*. This was one of the most important of the Israelite cities east of Jordan. It was a city of refuge (Deut. iv. 43; Josh. xx. 8), the seat of a governor (so here), a prize contended for between Israel and Syria (xxii. 3; 2 K. viii. 28),

to him *pertained* [1]the towns of Jair the son of Manasseh, which are in Gilead; *even* to him *pertained* the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars: Ahinadab the son of Iddo, in Mahanaim: 14
Ahimaaz, in Naphtali; he also took Basemath the daughter 15

[1] Or, *Havvoth-jair*

and the scene of Jehu's revolt (2 K. ix. 1). Its name ('Heights' or 'Height of Gilead') suggests that it occupied a commanding position. Its site, however, cannot be identified with any confidence. Two sites about 30 miles distant from each other have been suggested; the first at (or close to) *es-Salt* is shewn on most maps, but the second a good deal to the north-east at *Remtheh* on the modern pilgrim road from Damascus to Mecca has a strong claim to be considered. Cp. G. A. Smith, *Historical Geography* (ed. 3), pp. 583—587, who remarks, 'In all Syria sites are nowhere less fixed than in Gilead.'

to him pertained...even *to him* pertained] Omit 'even.' In the Hebrew no conjunction is used, and the passage reads:—

'to him pertained the towns (*Ḥavvoth*) of Jair the son of Manasseh, which are in Gilead';

'to him pertained the region of Argob, which is in Bashan.'

The two statements are distinct, one being probably meant as a correction of the other, for *Bashan* is the name of the northern part of Eastern Palestine, while *Gilead* means the southern part, and moreover no sufficient reason can be shewn for identifying the *region of Argob* with *the towns of Jair*. This identification rests chiefly on Deut. iii. 14, the text of which is undoubtedly corrupt. Thus in the present passage we have to choose between the statement that Ben-geber's district was to the north (*the region of Argob*) and the statement that it was to the south of this (*the towns of Jair*). Cp. G. A. Smith, *Hist. Geography* (ed. 3), pp. 551 f.

the towns of Jair] Marg. *Havvoth-jair*. These are reckoned at *thirty* in number in Jud. x. 4, and at *twenty-three* in 1 Chr. ii. 22, but (when 'Kenath and the villages thereof' are also included) at *three-score* in 1 Chr. ii. 23. The name *Havvoth-jair* (Arab. *ḥîvā*, 'a collection of tents') perhaps implies that these towns were originally tent-villages of the nomads.

with walls and brasen bars] In Deut. iii. 5, 'with high walls, *gates*, and bars.' The bars with which the city gates were secured were of 'brass,' or rather of bronze. Cp. vii. 14, note.

14. *Mahanaim*] Another important city east of Jordan of uncertain situation. Cp. note on ii. 8. Here out of reach of the Philistines Ish-bosheth the son of Saul was made king after the battle of Gilboa (2 Sam. ii. 8), and here David rested in his flight and gathered strength to overthrow the forces of Absalom (2 Sam. xvii. 27).

15. *Ahimaaz*] Perhaps, as his father's name is not mentioned, the well-known person, the son of Zadok, mentioned in 2 Sam. xv. 27, 36; xvii. 17—21; xviii. 19—29.

16 of Solomon to wife: Baana the son of Hushai, in Asher
17 and [1]Bealoth: Jehoshaphat the son of Paruah, in Issachar:
18 Shimei the son of Ela, in Benjamin: Geber the son of Uri,
19 in the land of Gilead, the country of Sihon king of the Amorites and of Og king of Bashan; [2]and *he was* the only
20 officer which was in the land. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry.

[1] Or, *in Aloth* [2] Heb. *and one officer*

he also] Cp. *v.* 11.

16. *Hushai*] Perhaps *Hushai the Archite* the counsellor of David (2 Sam. xv. 32—37; xvi. 16—19; xvii. 5—16).

in Asher] Corresponding with the 'in Naphtali' of *v.* 15, and the 'in Issachar' of *v.* 17.

Bealoth] Unknown, but LXX. reads *in Maala*, which probably means 'in the Ascent,' i.e. in the hilly country north of Asher which rises into the Lebanon range.

17. *in Issachar*] The plain of Esdrelon which forms a large part of Issachar is assigned in *v.* 12 to 'Baana the son of Ahilud.' Some maps shew an extension of Issachar southward along the Jordan valley, and this extension may have been the province of Jehoshaphat.

18. *the son of Ela*] Thereby distinguished from Shimei son of Gera (ii. 8).

19. *Geber the son of Uri*] Two officers whose districts were east of Jordan have already been mentioned in *vv.* 13, 14; Geber had perhaps the remaining parts of Eastern Palestine.

and he was *the only officer*] Better as marg., and one officer. The sentence has been conjecturally restored thus, *and one officer was over all the officers which were in the land.* Cp. *v.* 5.

20. The Prosperity of Israel.

This verse according to the Hebrew division of chapters is the *last* verse of ch. iv. The text of LXX. (B) at this point differs in order from the Heb. text, this verse and the next (=v. 1 of the Hebrew) being given immediately after ii. 46, while (very appropriately) *vv.* 27, 28 are made to follow *v.* 19.

Judah and Israel] Cp. *v.* 25, which gives the sense of this verse in different words.

eating and drinking] The words describe a state of plenty or of satisfaction, not of riot. Cp. Isa. xxv. 6—8; Luke xxii. 30; 1 Cor. ix. 4.

and making merry] Or, *rejoicing.* Cp. Deut. xvi. 14.

And Solomon ruled over all the kingdoms from the 21
River unto the land of the Philistines, and unto the border
of Egypt: they brought presents, and served Solomon all
the days of his life. And Solomon's provision for one day 22
was thirty [1]measures of fine flour, and threescore measures
of meal; ten fat oxen, and twenty oxen out of the pastures, 23
and an hundred sheep, beside harts, and gazelles, and
roebucks, and fatted fowl. For he had dominion over all 24
the region [2]on this side the River, from Tiphsah even to

[1] Heb. *cor* [2] Or, *beyond the River*

21—28 (CH. v. 1—8 Heb.). PARTICULARS CONCERNING SOLOMON'S REVENUE AND THE EXTENT OF HIS DOMINION.

This passage consists of three elements. We have (1) *vv.* 22, 23 and 27, 28 which form a sequel to the list of officers given in *vv.* 7—19, (2) *v.* 26 which gives the number of Solomon's horses, and (3) *vv.* 21, 24, 25, which describe in general terms (similar to those used in *v.* 20) the extent and the prosperity of Solomon's dominions. The order of verses in LXX. is worthy of attention since the Heb. text seems to be in confusion. The Greek order is (1) *vv.* 27, 28, immediately following *v.* 19, (2) *vv.* 22, 23, (3) *v.* 24 in a shortened form.

21. *the River*] Heb. '*the nāhār*,' i.e. the Euphrates which was called in Heb. *the river Pĕrath*, *the great river*, or (frequently) simply, *the River*.

brought presents] A 'present' was usually a form of tribute; it was given once or many times, regularly or irregularly according to the degree of dependence in which a smaller king stood to a greater one. Cp. 2 K. xv. 19; xvi. 7, 8; xvii. 3, 4; xviii. 14—16. Sometimes, however, a 'present' was simply a sign of amity. Cp. 2 K. xx. 12.

22. *measures*] Heb. *cōr*. Cp. v. 11 [v. 25 Heb.]; 2 Chr. ii. 10. It is commonly held that the *cōr* was equivalent to the *hōmer*, which was equivalent to ten *baths* according to Ezek. xlv. 11. Of the *bath* Josephus (*Antiq.* VIII. 57) writes, 'The bath contains seventy-two *Xestae*.' According to this, since the *Xestes* (i.e. the Roman *sextarius*) corresponded to our *pint*, the *bath* contained 72 pints (=9 gallons) and the *cōr* 90 gallons.

23. *oxen out of the pastures*] So described to distinguish them from *stalled* or *fatted* oxen. Cp. Prov. xv. 17; Luke xv. 23.

fatted fowl] *Fowl* is used here in its old English sense, in which it is applied to any bird. Some have thought that *geese* are meant. With Solomon's provision of thirty oxen and a hundred sheep we may compare Nehemiah's 'one ox and six choice sheep' (Neh. v. 17, 18). The latter was intended for 150 persons; at the same rate Solomon's table would suffice for 4000 or 5000.

24. *on this side*] Better as marg., **beyond**. By describing Palestine and the adjacent lands as 'beyond the river,' i.e. 'on the other side of

Gaza, over all the kings [1]on this side the River: and he had
25 peace [2]on all sides round about him. And Judah and
Israel dwelt safely, every man under his vine and under his
fig tree, from Dan even to Beer-sheba, all the days of
26 Solomon. And Solomon had [3]forty thousand stalls of

[1] Or, *beyond the River* [2] Some authorities read, *with all his servants*
[3] In 2 Chr. ix. 25, *four thousand.*

the Euphrates,' the writer of this verse shews that he himself lived east of the Euphrates; he was perhaps one of the Babylonian exiles.

Tiphsah] A place mentioned only in this one passage (unless the Tiphsah of 2 K. xv. 16 be the same place); the name means perhaps *ford* or *crossing*. It is probably to be identified with Thapsacus, a town in northern Syria on the Euphrates, situated at a well-known crossing-place (Xenophon, *Anab.* I. 4).

Gaza] One of the five cities of the Philistines, situated in the extreme south-west of Palestine. 'The town is of semi-Egyptian character; ...From time immemorial Gaza has formed the connecting link between Egypt and Syria, and to this day, although the caravan traffic is almost extinct, its market is not unimportant.' Whether the modern inland town of 16,000 inhabitants occupies the site of the ancient town is uncertain. There is abundance of water, and the vegetation is rich. See Baedeker, *Palestine*, pp. 154 ff.

peace on all sides] For exceptions to this general statement see xi. 14—25. The statement of the margin, 'Some authorities read, *with all his servants*' is incorrect. Some Heb. MSS. read, *from all his servants*, but the reading yields no satisfactory sense, and is probably a mere error. In the Hebrew the difference is one of a single letter.

25. *under his own vine &c.*] A suitable symbol of peace. Cp. Deut. xx. 6; Mic. iv. 4.

from Dan even to Beer-sheba] i.e. from the northern to the southern extremity of the land. Dan is probably to be identified with *Tell-el-Ḳâḍi*, a mound (rising some thirty or forty feet above the plain) to the north of lake Huleh and a little to the west of Bâniâs (Caesarea Philippi). Beer-sheba is represented by *Bir-es-seba* a site to the south-east of Gaza on an ancient road leading from Hebron into Egypt. It is on the very edge of the desert.

26. *And Solomon had &c.*] This statement is preserved in three different forms, as follows:—

(*a*) 1 K. x. 26 =2 Chr. i. 14.	(*b*) 2 Chr. ix. 25.	(*c*) 1 K. iv. 26 [v. 6 Heb.].
And he had 1400	And Solomon had 4000	And Solomon had 40,000
chariots	'stalls' of horses and chariots	'stalls' of horses for his chariot (*or* chariots)

horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and 27
for all that came unto king Solomon's table, every man
in his month: they let nothing be lacking. Barley also and 28
straw for the horses and swift steeds brought they unto the
place [1]where *the officers* were, every man according to his
charge.

And God gave Solomon wisdom and understanding 29
exceeding much, and largeness of heart, even as the sand
that is on the sea shore. And Solomon's wisdom excelled 30
the wisdom of all the children of the east, and all the
wisdom of Egypt. For he was wiser than all men; than 31

[1] Or, *where he* (that is, the king) *was* Or, *where it should be*

In each case the statement is completed by the words 'and 12,000 horsemen.' The choice between (*b*) and (*c*) is not difficult to make. The number given in the former (4000) is decidedly more probable than the 40,000 given in 1 K. iv. 26, especially if (as seems probable) a 'stall' of horses means a pair. It is more difficult to decide between (*a*) and (*b*). 1400 can hardly be regarded as a great number, unless indeed we may conclude from 2 Sam. viii. 4 that David was content with 100 chariots. Sisera had 900 chariots (Jud. iv. 3), and Ahab (according to an inscription of Shalmaneser II.) despatched as many as 2000 to take part in the battle of Karkar in 854 B.C. On the other hand it is more probable that the definite number 1400 was corrupted in the course of transcription into 4000 than *vice versa*. The balance of probability inclines towards the shorter reading, i.e. that of 1 K. x. 26.

27. *those officers*] Rather, **these officers**. Cp. *v.* 7—19.

28. *swift steeds*] The Heb. word is used also in Esth. viii. 10, 14; Mic. i. 13.

where the officers *were*] Better as marg., **where he** (that is, the king) **was.**

29—34. Solomon's wisdom.

29. *God gave*] Cp. iii. 5—12.

largeness of heart] i.e. largeness of understanding, the heart being according to the Hebrews the seat of mental qualities. Cp. iii. 9, 'an understanding heart.'

30. *the wisdom of all the children of the east*] Such as Balaam (Num. xxii. 5), Job and his friends (Job i. 3; ii. 11; xxxii. 2), the Chaldeans (Isa. xlvii. 10), the Magi (Matt. ii. 1).

the wisdom of Egypt] Cp. Gen. xli. 8; Isa. xix. 3, 12; Acts vii. 22.

Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol: and his fame was in all the nations
32 round about. And he spake three thousand proverbs: and
33 his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop

31. *Ethan the Ezrahite*] The four names given in this verse appear in 1 Chr. ii. 6 as the sons of Zerah (=the Ezrahites), except that the Heb. of Chron. has *Dara* for *Darda*. (*Darda* however is read in Chron. by Vulg. Targ. Pesh.) Nothing is known of these men, but Psalms lxxxviii. and lxxxix. bear respectively the names of *Heman the Ezrahite* and *Ethan the Ezrahite*. They are compared with Solomon perhaps as writers of divine songs. Cp. *v.* 32.

the sons of Mahol] Nothing is known of any person named *Mahol*, nor is it certain that *Mahol* is a proper name. The Heb. word means a 'dance,' and the expression 'Sons of Mahol' may mean those who took part in or presided over a religious dance, at which Psalms were sung. Cp. Exod. xv. 20, 21; Ps. cxlix. 3; cl. 4.

32. *three thousand proverbs*] It can hardly be doubted that many of these proverbs are to be found in the book of Proverbs. Most scholars, it is true, agree that that book *as it stands*, is not the work of Solomon, and that the title (Prov. i. 1) is insufficient to prove his authorship of the whole work. But on the other hand it is clear from Prov. x. 1; xxv. 1 that smaller collections of proverbs, ascribed to Solomon, existed before our present book, and that they were taken into it, and that at least as early as the days of Hezekiah Solomon had the reputation of a composer of proverbs. This is strong evidence not lightly to be set aside. The mention of a large number ('three thousand') suggests that the writer of Kings is thinking of short sayings such as those of Prov. x. ff., not of connected discourses such as those of Prov. i.—ix.

his songs] The book called 'The Song of Songs' (R.V.), or 'The Song of Solomon' (A.V.), is supposed by most scholars to have been composed not earlier than the fourth or fifth century B.C. If so, it is useless to speculate whether it contains any song or songs of the king of Israel. The book may have been called by his name only because he is mentioned in i. 5; iii. 7—11; viii. 11, 12.

a thousand and five] Two explanations may be given of this precise number. (1) It may be a way of saying, 'Over a thousand.' (2) It may have been the title of a book of songs. Cp. such titles as, the *Thousand and One Nights*, the *Alfīyāh* ('the thousand verses,' name of a medieval Arabic grammar).

33. *he spake*] Probably the writer means that Solomon drew the comparisons of which his proverbs consisted from the animal and vegetable world. Cp. Prov. xxvi. 2, 3; xxvii. 8; xxx. 15, 17; 19; 24—31.

the cedar that is in Lebanon] Cp. v. 6 [v. 20, Heb.]; vi. 9, 10, 15; vii. 2, 3; 2 K. xix. 23; Jer. xxii. 13—15; Ezek. xxvii. 5; Amos ii. 9.

that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there 34
came of all peoples to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

And Hiram king of Tyre sent his servants unto 5
Solomon; for he had heard that they had anointed him

The cedar, which grew just outside the proper confines of Palestine, was the tallest tree and supplied the most valuable timber known to the Hebrews. It was used for masts, beams, and panelling, as the foregoing references shew. 'Portions of cedar beams from...Nineveh, now in the British Museum, have been pronounced to be genuine Lebanon cedar' (W. Houghton, *Camb. Companion to the Bible*, p. 529). These beams must be over 2500 years old.

the hyssop] Probably *Origanum Maru*, a species of marjoram, which has straight slender stalks with small heads, and grows in clefts of rocks and in chinks of old walls (G. E. Post in Hastings' *Dictionary of the Bible*, ii. 442).

34. *of all peoples*] Cp. x. 1 ff.

Ch. V. 1—18 (15—32, Heb.). Solomon's compact with Hiram.

Tyre was at this time the chief city of the Phœnicians, whose territory stretched along the coast of Syria for 120 miles from *Acco* (Jud. i. 31), the modern *Acre*, the *Ptolemais* of Acts xxi. 7, in the south to *Gebal*, the Classical *Byblus*, in the north. Other cities were *Zidon* and *Arvad*, the Classical *Aradus*. All these cities had their own kings, but in the days of David and Solomon they were united in a confederacy under the king of Tyre. The Phœnicians are usually called in the Old Testament *Zidonians* (see xvi. 31; Deut. iii. 9; Jud. iii. 3), Zidon having been the leading city, before Tyre rose to the pre-eminence (Gen. x. 15).

The advantages which Israel drew from friendship with the Zidonians were connected partly with commerce and with the construction of buildings, and partly with politics. Hiram sent cedar-wood and craftsmen for the building of David's palace (2 Sam. v. 11), and at a later time he furnished Solomon with materials ready prepared for the Temple (*vv.* 6, 10, 17, 18) and with the services of a skilled worker in brass (vii. 13, 14). Further it is reasonable to suppose that Ahab's 'ivory house,' i.e. house decorated with ivory, was built with Zidonian help, for Ahab was the son-in-law of the Zidonian king (xvi. 31), and inlay-work of ivory was used in building the Tyrian galleys (Ezek. xxvii. 6). Politically it was an advantage to Israel when engaged in hostilities with Damascus (as was the case under David, Solomon, and Ahab) to be freed from the danger of an attack in the rear on the part of the Zidonians.

king in the room of his father: for Hiram was ever a lover
2 of David. And Solomon sent to Hiram, saying, Thou
3 knowest how that David my father could not build an house for the name of the LORD his God for the wars which were about him on every side, until the LORD put them under
4 the soles of his feet. But now the LORD my God hath given me rest on every side; there is neither adversary, nor
5 evil occurrent. And, behold, I purpose to build an house

1 [15 Heb.]. HIRAM'S EMBASSY TO SOLOMON.

Hiram] In *vv.* 10, 18 the name is written *Hirom*, and in Chron. (*passim*) *Huram*. LXX. gives Χειράμ both in Kings and Chron. Josephus calls him Εἴρωμος or Εἵρωμος (*Antiq.* VIII. 51—58, 141—149). A later king of the same name appears on a monument of Tiglath-pileser III. as *Hirūm*. In Phœnician the name is written simply with the three consonants ḤRM. *Hirom* seems to be nearest to the true pronunciation.

sent his servants] The embassy was perhaps one of condolence on the death of David. Cp. 2 Sam. x. 2. LXX. (B) has the extraordinary reading 'sent his servants...to anoint Solomon,' as though Solomon were his vassal.

a lover of David] Cp. 2 Sam. v. 11 (=1 Chr. xiv. 1).

2—9 [16—23 Heb.] (=2 Chr. ii. 3—16). SOLOMON'S MESSAGE AND HIRAM'S ANSWER.

According to Josephus, *Antiq.* VIII. 55, copies of this correspondence were preserved in his day in the Tyrian archives.

3. *for the wars*] The meaning seems to be that David was so fully occupied with his wars, that his hands were not free for so great an undertaking as the building of a temple. In 1 Chr. xxii. 8 however a different turn is given to the mention of these wars; David *as a man of blood* was not allowed to build a house to JEHOVAH. In 2 Sam. vii. 4 ff. yet another view is expressed: *The hour was not yet come; not David, but David's descendant, should build* JEHOVAH'S *house.*

4. *rest on every side*] Cp. iv. 24, note; also 1 Chr. xxii. 9, 'A son shall be born to thee (David), who shall be a man of rest.'

occurrent] i.e. 'occurrence, chance' (Eccl. ix. 11, the same Heb. word used). LXX. (A), ἀπάντημα, 'something that *meets* one.'

5. *an house for the name of the LORD*] The word *house* answers to the early idea according to which a temple was a *dwelling-place* for a deity, and not merely a place where the deity was worshipped. Cp. viii. 13. On the other hand the expression 'for the name of JEHOVAH' (instead of 'for JEHOVAH') softens the bold anthropomorphism of the expression.

for the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build the house for my name. Now therefore command thou that they hew me 6
cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say: for thou knowest that there is not among us any that can skill to hew timber like unto the Zidonians. And it came to pass, when Hiram 7
heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, which hath given unto David a wise son over this great people. And Hiram sent 8
to Solomon, saying, I have heard *the message* which thou hast sent unto me: I will do all thy desire concerning timber of cedar, and concerning timber of [1]fir. My servants 9
shall bring them down from Lebanon unto the sea: and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt [2]receive them: and thou shalt accomplish my desire, in giving food for my household. So [3]Hiram gave Solomon timber of cedar and timber of fir 10

[1] Or, *cypress* [2] Or, *carry them away*
[3] Heb. *Hirom*, and in ver. 18.

as the LORD spake unto David] Cp. viii. 15—19; 2 Sam. vii. 12 f.

6. *skill to hew*] i.e. understand how to hew. Cp. 2 Chr. xxxiv. 12, 'all that could skill of instruments of music'; and Beaumont and Fletcher, *Love's Cure*, ii. 2 (near end), 'I skill not what it is' (W. W. Skeat, *Camb. Companion*, p. 485).

Zidonians] See the introductory note to this chapter.

7. *he rejoiced greatly*] The Phœnicians, like the British at the present day, were dependent on foreign corn; amity with Solomon meant freedom from anxiety about the food supply of Tyre. Cp. *v.* 9; Acts xii. 20. The fertile plain of Esdrelon lay within Israelite territory, yet at the very gates of Phœnicia.

9. *the place that thou shalt appoint me*] According to 2 Chr. ii. 16 the place was to be Joppa. Similarly according to Ezra iii. 7 cedar-wood for the Second Temple was brought from Lebanon by sea to Joppa.

receive them] Better as marg., **carry them away**.

food] Heb. *lehem*, 'bread,' as in xviii. 13; xxii. 27, where 'bread' is used in the general sense of 'food.' See Ezek. xxvii. 17, 'Judah and the land of Israel...traded for thy merchandise wheat of Minnith,... and honey, and oil, and balm.'

11 according to all his desire. And Solomon gave Hiram
twenty thousand [1]measures of wheat for food to his household,
and twenty measures of [2]pure oil: thus gave Solomon to
12 Hiram year by year. And the LORD gave Solomon wisdom,
as he promised him; and there was peace between Hiram
and Solomon; and they two made a league together.
13 And king Solomon raised a levy out of all Israel; and

[1] Heb. *cor* [2] Or, *beaten*

10—12 [24—26, Heb.] (cp. 2 Chr. ii. 10). SOLOMON'S LEAGUE WITH HIRAM.

11. *measures*] Heb. *cōr*; see iv. 22, note.

to his household] The Chronicler in the parallel passage adds, 'and twenty thousand measures of barley,' and it is possible that the words are original and have fallen out of the text of Kings through *homœoteleuton*. It must however be noted that if we accept the Chronicler's reckoning of 40,000 measures of grain, the total exceeds that of Solomon's provision for his own household, which amounted by the year (cp. iv. 22) to 32,850 measures (*cōr*).

twenty measures] Heb. (with which Vulg. agrees) 'twenty cor': The Chronicler says 'twenty thousand baths,' i.e. a hundred times as much, since ten *baths* went to a *cōr*. With this LXX. of Kings agrees.

pure oil] Marg. *beaten oil*, i.e. oil as it was beaten out of the olive. For the process see article OLIVE in Hastings' *Dictionary*, iii. 616.

13—18 [27—32, Heb.] (cp. 2 Chr. ii. 17, 18). SOLOMON'S WORKMEN AND LABOURERS. THE NUMBER OF THEM. THE FOUNDATIONS OF THE TEMPLE LAID.

This passage records *two* levies, one of 30,000 Israelites, who served for a limited time (*vv.* 13, 14), and another, of 150,000 men, whose service seems to have been permanent, who were probably non-Israelites (*v.* 15, cp. ix. 15, 20, 21).

13. *a levy*] Cp. iv. 6, note; ix. 15. A stélé of Rameses IV. (circ. 1171—1165 B.C.) gives an account of a levy made by the Egyptian king some two centuries before Solomon. The men were sent to the quarries, and part of their work was to make 'a road, and a site for a temple, under the high priest of Amen and chief architect Ramessunekhtu; 170 officials, 5000 soldiers, 200 fishermen (to procure food in the Red Sea), 800 Bedawin, 2000 civil service men, 50 police, [an] artist, 3 architects, 130 masons, 2 draftsmen, 4 sculptors. Out of the total of 8368 men, 900 died in the journey. Ten carts, each drawn by six yoke of oxen, formed the baggage train.' Flinders Petrie, *History of Egypt*, vol. III., pp. 168 f.

the levy was thirty thousand men. And he sent them to 14
Lebanon, ten thousand a month by courses: a month they
were in Lebanon, and two months at home: and Adoniram
was over the levy. And Solomon had threescore and ten 15
thousand that bare burdens, and fourscore thousand that
were hewers in the mountains; besides Solomon's chief 16
officers that were over the work, three thousand and three
hundred, which bare rule over the people that wrought
in the work. And the king commanded, and they [1]hewed 17
out great stones, costly stones, to lay the foundation of the

[1] Or, *brought away*

out of all Israel] These words make it quite clear that Solomon imposed task-work on his own people, though the majority of his workers were no doubt foreigners. In ix. 20—22 it is said 'Of the children of Israel did Solomon make no bondmen,' but this statement means merely that Solomon did not reduce any of his own people to *permanent* bondage. The native Israelites however felt the *levy* to be grievous bondage: see xii. 4.

15. *threescore and ten thousand...and fourscore thousand*] These were no doubt partly Zidonians, partly (cp. ix. 20, 21) non-Israelite inhabitants of Canaan.

hewers in the mountains] i.e. in the hill-country of Judah where good stone is to be had.

16. *chief officers*] The number of these is variously stated, thus:—

(*a*) in connexion with the mention of the bearers and hewers,

1 K. v. 16.		=	2 Chr. ii. 18.	
Heb.	LXX.		Heb.	LXX.
3300	3600		3600	3600

(*b*) mentioned apart from the bearers and hewers,

1 K. ix. 23.		=	2 Chr. viii. 10.	
Heb.	LXX. (A)		Heb.	LXX.
550	550		250	250.

It is not possible with our present knowledge to reconcile these different accounts or even to assure ourselves that they all refer to the same body of officers.

17. *hewed out*] A.V. *brought*, i.e. 'transported.' The word suggests effort in bringing these massive stones from the quarry. The quarries were probably near Jerusalem, where there is abundance of good building stone.

great stones, costly stones] Perrot and Chipiez, *Art in Phœnicia*, vol. I. 107 f., point out that the Syrian and Phœnician builders loved to make a great show with huge blocks of stone. Stones 'of ten cubits' and 'of eight cubits' respectively are mentioned as foundation stones in vii. 10. An ancient wall at Arvad, in northern Phœnicia, is composed of stones 'ten feet high and from about twelve to sixteen feet

18 house with wrought stone. And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house.

long' (quoted from Renan's *Mission de Phénicie*). At Baalbek the three stones which crown the platform of the Temple of the Sun are respectively 63 feet, 60 feet, and 64 feet long. Josephus, speaking of the wall of the Jewish Temple of his own day, writes, 'The building had stones of the size of forty cubits' (*B. J.* v. 5. 1). See also Hastings' *Bible Dictionary*, article WALLS (by Sir C. Warren).

18. *the Gebalites*] Gebal (called Byblus by the Greeks) was a city on the Phœnician coast, to the north of Beyrout. Its former importance is still visibly attested by the number and size of the rock-hewn tombs found in and around it. An inscription of one of its kings, belonging to the fourth or fifth century B.C., has been found, recording his devotion to the 'Lady of Gebal,' i.e. probably *Astarte*, in whose honour he had erected an altar of 'brass.' 'There,' write Perrot and Chipiez, 'religious sentiment seems to have played a more important part than anywhere else in Phœnicia' (*Art in Phœnicia*, 1. 23).

did fashion them, and prepared] Cp. vi. 7. LXX. adds that these preparations occupied three years (a deduction from vi. 1, 'in the fourth year of Solomon's reign').

CHS. VI., VII. SOLOMON'S BUILDINGS.

Two whole chapters, eighty-nine verses in all, are devoted to the buildings which Solomon erected and to the vessels with which he furnished them. In vi. 1—14, 36—38 the erection of the Temple is narrated, and its general structure is described; in *vv.* 15—35 a description is given of the inner arrangements and the decorations; while in vii. 13—51 the story of the sacred vessels of gold and of brass is told. The intervening passage, vii. 1—12, describes summarily the rest of Solomon's buildings: (*a*) his own house, *v.* 8; (*b*) the House of the forest of Lebanon, *vv.* 2—5; (*c*) the 'Porch of pillars,' *v.* 6; (*d*) the Porch of judgement, *v.* 7; (*e*) the House for Pharaoh's daughter, *v.* 8.

Of these buildings, the House of Lebanon certainly, and Solomon's own House probably, were of larger dimensions than the Temple. The Temple was only one, and not the largest, of the group of royal buildings which made up 'Solomon's House' in the full sense of the term. The Temple was the King's Chapel (sanctuary), just as in later times Beth-el was the chapel of the ruler of the Northern Kingdom (Amos vii. 13). To the editor of Kings, however, the building and furnishing of the House of the LORD was the one important theme. His book is the Chronicle of the Temple as well as of the Heb. people. See 2 K. xi., xii.; xvi. 10—18; xviii. 16; xxi. 4, 5, 7; xxii. 3—xxiii. 7; xxv. 9, 13—17.

CH. VI. 1—10 (cp. 2 Chr. iii. 1—4; Ezek. xl. 48, 49; xli. 2, 4, 6). THE BUILDING OF SOLOMON'S TEMPLE; ITS MEASUREMENTS.

This description of the building of the Temple is one of the most obscure passages in the Old Testament. The Hebrews were neither skilled architects nor practised writers on architecture. Many particulars are omitted which would have helped us to form an idea of the building. Even the site is not defined. (According to 2 Chr. iii. 1, it was the threshing-floor of Ornan on Mount Moriah.) The court of the Temple is not mentioned till *v.* 36, where however nothing is said about its shape or size. The thickness of the walls is not given, though this is an important measurement, if we rightly conclude from Ezek. xli. 5 that it was as great (in so small a building) as six cubits, i.e. nearly nine feet. A further cause of the obscurity of this passage lies in the fact that the text is marred by several faulty readings.

From Josephus little or no help is to be gained. The Temple which he knew was the Second Temple as it stood after Herod's restoration. The Jewish writer was like us dependent on the text of Kings and Chronicles. Our best help towards understanding this text lies in the existing remains of Egyptian temples. Solomon was directly under Egyptian influence through his wife (iii. 1), and indirectly through his Phœnician craftsmen (*v.* 18; vii. 13 ff.), who in art were pupils of the Egyptians. The following brief description of a typical Egyptian temple reminds us not a little of Solomon's:

'Behind a forecourt open to the sky rose a colonnaded hall, beyond which was a series of small chambers containing the furniture and implements for the temple services. The central chamber in the rear was occupied by a small room, the holy of holies, in which stood a shrine hewn from one block of granite. It contained the image of the god' (from Breasted, *History of Egypt*, page 61).

Solomon's Temple stood in a court called the 'inner court' (vii. 12), to distinguish it from the 'great court,' which enclosed the whole group of royal buildings. The Temple consisted of a roofed hall, divided into two apartments, the outer and larger called the 'house' or 'temple' or 'holy place' (vi. 3, 17), the inner and smaller called the 'oracle' or 'most holy place' (vi. 19, 20). Before this hall stood a gateway or porch (*pylon*, in Heb. *ūlām*), after the fashion of Egyptian temples. After the same fashion the temple buildings decreased in height from front to rear, i.e. from east to west, the pylon being 120 cubits in height (2 Chr. iii. 4), the outer hall 30 cubits, and the inner shrine 20 cubits (1 K. vi. 2, 20). There were side-chambers (*v.* 5), in which presumably the priests and the attendants lived and made preparations for the services. The house was built of stone (*v.* 7), lined with cedar, and decorated with carvings of cherubim, palm trees, and open flowers, the last perhaps being the lotus, a favourite decoration with Egyptian artists (*vv.* 18, 29). A very little light was admitted into the building by windows of lattice work—stone gratings—probably placed high up just under the roof, as in Egyptian temples (*v.* 4). Solomon's temple

6 And it came to pass in the four hundred and eightieth
year after the children of Israel were come out of the land
of Egypt, in the fourth year of Solomon's reign over Israel,
in the month Ziv, which is the second month, that he
2 [1]began to build the house of the LORD. And the house
which king Solomon built for the LORD, the length thereof
was threescore cubits, and the breadth thereof twenty *cubits*,
3 and the height thereof thirty cubits. And the porch before

[1] Heb. *built*

was a relatively small building, about 90 feet long, 30 feet broad, and 45 feet high, but neither its small size nor its darkness was any drawback, for all congregational worship was performed in the open air in the court or courts.

1. *in the four hundred and eightieth year*] I.e. twelve generations (of forty years) after the Exodus. LXX. 'in the four hundred and fortieth year,' i.e. eleven generations after the same event. No date at all is given in Chron., and it has been maintained (e.g. by Wellhausen) that the earlier form of the narrative of Kings contained no further note of date than that given in vi. 37, 38. In any case it would be unsafe to take the 480 years as the basis of any exact calculations; 'a dozen generations' is a round number. Josephus (*Antiq.* VIII. 61) says '592 years after the Exodus.'

the month Ziv] Cp. *v.* 37. *Zib* (sic) is found as the name of a month on a Punic inscription. M. Lidzbarski, *Nordsem. Epigraphik*, p. 267.

which is the second month] Corresponding to part of April with part of May. The Hebrew sacred year began in the spring. Cp. 2 K. xxv. 3, note. In 2 K. xxiii. 23 (see note) another reckoning seems to be followed, according to which the year began in the autumn.

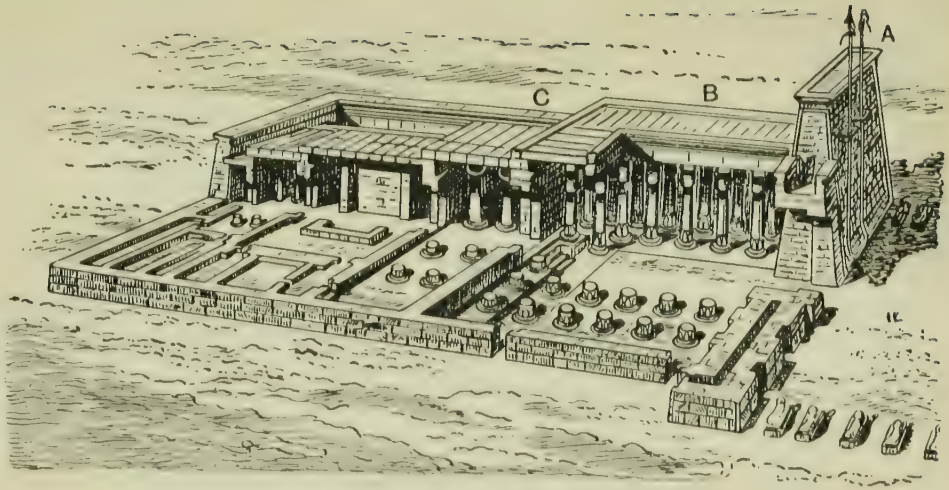
the house] This consisted of the 'temple' (Heb. *hēykāl*) or *holy place* together with the 'oracle' (Heb. *dĕbîr*) or *most holy place*. For the term *house* cp. v. 5 note, and Haggai ii. 3, 7, 9.

2. *the length thereof &c.*] All these seem to be inside measurements.

cubits] The cubit (Heb. *ammāh*, LXX. and Josephus πῆχυς) meant the distance from the elbow to the tip of the fingers. The reckoning varied at different times. Here the *ammāh* is to be reckoned at about 17½ inches.

thirty cubits] This height was not maintained throughout. On the one hand the 'oracle' was only twenty cubits (*v.* 20), on the other the 'porch' (2 Chr. iii. 4) was a hundred and twenty.

3. *the porch*] the gateway. τὸ πρόπυλον, Symmachus. The Hebrew word *ūlām* (left untranslated by the LXX.) probably means a great gateway not attached to the 'House' itself, but belonging to the outer wall which surrounded the temple domain. Such an *ūlām* is described in Ezek. xl. 9. Cp. Ezek. xl. 5. It was not itself a portico



Section of an Egyptian Temple

[1]the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; *and* ten cubits was the breadth thereof before the house. And for 4 the house he made [2]windows of fixed lattice-work. And 5 against the wall of the house he built stories round about, against the walls of the house round about, both of the temple and of [3]the oracle: and he made side-chambers round about: the nethermost story was five cubits broad, 6 and the middle was six cubits broad, and the third was

[1] That is, the holy place.
[2] Or, *windows broad* within, and *narrow* without
[3] That is, the most holy place.

or colonnade, though it sometimes gave access to one. Cp. vii. 6, 'the *ūlām* of the pillars,' i.e. the great gateway which led into the portico. The *ūlām* was probably derived from the Egyptian *pylon* or *propylon* (for an illustration see Perrot and Chipiez, *Art in Egypt*, II. 159). In Egypt a group of buildings, such as Solomon was erecting, would have from three to six of these gateways (see the General View of Karnak, restored, in Perrot and Chipiez, I. 360), and accordingly we find beside the *ūlām* of the Temple, also an *ūlām* of the portico (vii. 6), and an *ūlām* of the judgement-seat (vii. 7). The great height (120 cubits) attributed to the *ūlām* in Chr. also agrees with the view that something of the nature of a *pylon* is meant here. A *pylon* still standing at Karnak is 146 feet high. The *pylon* of a temple sometimes led directly into a portico (Perrot and Chipiez, I. 348).

before the temple of the house] i.e. to the east of the holy place.

4. *of fixed lattice-work*] Such windows (stone gratings) are found in the great hall of the Temple at Karnak, in the parts contiguous to the roof. They admitted of course very little light, but nothing beyond the most subdued daylight was ever needed in any Egyptian or Hebrew temple. The ritual, except in a few particulars and on rare occasions, was performed in the open air. (Cp. Perrot and Chipiez, *Art in Egypt*, II. 162—168.) The translators of the A.V., thinking apparently of the Norman windows familiar to them in English churches, gave as a marginal rendering, '*windows broad* within and *narrow* without.'

5. *stories*] Or, *floors*; Heb. *yāçi'a*. These stories were divided up into *side-chambers*, as appears from the closing words of this verse.

the oracle] See note on *v.* 16.

side-chambers] Or, *side-buildings*; Heb. *çēlā'ōth*, 'ribs.' This name is given to these buildings because they enclosed the temple. The ordinary word for a chamber in the Temple is *lishcāh* (2 K. xxiii. 11; Jer. xxxvi. 10).

6. *nethermost*] i.e. lowest. So 'Beth-horon the nether' (ix. 15) means 'the lower Beth-horon' (2 Chr. viii. 15). *Nether* is connected etymologically with 'be*neath*.'

seven cubits broad: for on the outside he made rebatements
in the wall of the house round about, that *the beams* should
7 not have hold in the walls of the house. And the house,
when it was in building, was built of stone made ready [1]at
the quarry: and there was neither hammer nor axe nor any
tool of iron heard in the house, while it was in building.
8 The door for the [2]middle side-chambers was in the right
[3]side of the house: and they went up by winding stairs into
the middle *chambers*, and out of the middle into the third.
9 So he built the house, and finished it; and he covered the
10 house with beams and [4]planks of cedar. And he built
the stories against all the house, each five cubits high: and
[5]they rested on the house with timber of cedar.
11 And the word of the LORD came to Solomon, saying,

[1] Or, *when it was brought away* [2] The Sept. and Targum have, *lowest* [3] Heb. *shoulder* [4] Heb. *rows* [5] Or, *he fastened the house*

rebatements] The walls must have been of great thickness to allow such rebatements, but no measurement of thickness is given here. See the introductory note to this chapter.

7. *made ready*] The stones were used just as they were taken from the quarry; they were not squared nor dressed. Such stones were called 'whole, unhewn.' Cp. Exod. xx. 25; Deut. xxvii. 6; Josh. viii. 31. What was 'hewn' was profane. Thus huge stones were used for the building of the walls as well as for the foundations.

at the quarry] Heb. *massa'*. The meaning of the word is quite doubtful.

8. *middle side-chambers*] Read, **lowest side-chambers**; so LXX. Targ.

9. *he covered*] i.e. 'roofed.' The roof was no doubt flat, as in the temples of Egypt. Vaulting was known to the Egyptians, but it was not used by them for their more important buildings (Perrot and Chipiez, *Art in Egypt*, I. 110—112). The flat roof is 'almost universal in Syria at the present day' (Perrot and Chipiez, *Art in Phœnicia*, I. 115—116).

10. *they rested on the house*] Strictly speaking, on the rebatements. See *v.* 6.

11—13 (cp. ix. 1—5). THE LORD'S PROMISE TO SOLOMON.

This passage is absent from LXX. (B). It may be a later addition to the text.

11. *the word of the LORD*] Nothing is said about a prophet here; perhaps the word was revealed as the corresponding message in ix. 1—5, in a dream or vision.

Concerning this house which thou art in building, if thou 12
wilt walk in my statutes, and execute my judgements, and
keep all my commandments to walk in them; then will
I establish my word with thee, which I spake unto David
thy father. And I will dwell among the children of Israel, 13
and will not forsake my people Israel.

So Solomon built the house, and finished it. And he 14
built the walls of the house within with boards of cedar; 15
[1]from the floor of the house unto the walls of the cieling, he
covered them on the inside with wood: and he covered
the floor of the house with boards of [2]fir. And he built 16
twenty cubits on the hinder part of the house with boards
of cedar from the floor unto the [3]walls: he even built *them*
for it within, for an oracle, even for the most holy place.

[1] Or, *both the floor of the house and the walls &c.* and so ver. 16
[2] Or, *cypress* [3] The Sept. has, *beams*

12. *my statutes, &c.*] Cp. ii. 3, note.
unto David] Cp. ix. 5; 2 Sam. vii. 13.
13. *I will dwell*] Or, *I will tabernacle.* Cp. Exod. xxv. 8; Rev. xxi. 3 (with marg.). LXX. (A), κατασκηνώσω, 'I will pitch my tabernacle (σκηνή).'

14—22 (cp. 2 Chr. iii. 8). The interior of the House. The Oracle.

The description of the house is continued. On the inside the house was panelled with cedar, and the floor was laid with fir (*v.* 15). At the west end a length of 30 feet was measured off for the inner sanctuary, while the remainder, a length of 60 feet, was assigned to the rest of the house (*vv.* 16, 17). The cedar walls were carved (*v.* 18). The inner sanctuary was in the form of a cube, measuring 30 feet every way; its walls were overlaid with gold (*vv.* 19—20). Chains of gold marked off the inner sanctuary, and the altar belonging to it was overlaid with gold (*vv.* 21, 22).

Some difficulties in this section are due to the fact that the text has been interpolated, e.g. in *vv.* 20—22.

15. *unto the walls*] Heb. 'unto the *ḳîrōth*.' Better (reading Heb. *ḳōrōth*), **unto the beams or rafters.**
fir] Marg. *cypress*, a wood used also for the hull of ships, while the masts were made of cedar (Ezek. xxvii. 5).
16. *unto the walls*] In the case of the inner sanctuary, both floor and walls were of cedar. In the rest of the house the floor was of fir.
for an oracle] Heb. 'for a *dĕbîr*.' St Jerome, the translator of the Vulgate, supposed that *dĕbîr* was derived from the Heb. *dabbēr*, 'to

17 And the house, that is, the temple before *the oracle*, was
18 forty cubits *long*. And there was cedar on the house within, carved with [1]knops and open flowers: all was cedar; there
19 was no stone seen. And he prepared an oracle in the midst of the house within, to set there the ark of the
20 covenant of the LORD. And within the oracle was *a space of* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it
21 with pure gold: [2]and he covered the altar with cedar. So

[1] Or, *gourds* [2] Or, *he overlaid the altar also*, which was of *cedar*

speak,' and that the *dĕbīr* was the part of the Temple from which the LORD's voice was heard. Cp. Exod. xxv. 22. He accordingly translated the word by *oraculum*, from which the English translators took *oracle*. Similarly Aquila and Symmachus give χρηματιστήριον. It is almost certain, however, that *dĕbīr* means simply the hinder part of the Temple, its inmost recess. The word fell out of use in Hebrew, and the Chronicler prefers the expression 'the most holy house.' Even here 'the most holy place' is added in explanation of 'oracle' (*dĕbīr*).

17. *the house*] i.e. the rest of the house.

18. *knops*] So also A.V. The meaning of the word in Old English is 'buds.' Cp. Exod. xxv. 33, where it is said that 'knops' and 'flowers' were arranged alternately on the golden candlestick. But a more probable rendering of the Heb. word is 'gourds,' i.e. the plants, not the fruit merely (vii. 24, note).

19. *he prepared an oracle*] See *v.* 16.

to set there the ark] Cp. 2 Sam. vii. 2.

the ark of the covenant of the LORD] So called because it contained the words of the covenant. Cp. Deut. iv. 13; x. 4, 5. For the same reason it is sometimes called 'the ark of the testimony' (Exod. xxv. 16, 22).

20. *twenty cubits in the height thereof*] The inner sanctuary was thus a cube. The new Jerusalem which St John saw in vision was of the same form (Rev. xxi. 16).

pure gold] The gold used by Solomon for different purposes is defined as 'pure' (here and in vii. 49; x. 21), as 'beaten' (in x. 16, 17, shields), and as 'finest' (in x. 18, plating for the ivory throne). In not one of these cases, however, is the translation of the Heb. epithet certain. Gold was often used in ancient times debased considerably with alloy. Layard (*Nineveh and Babylon*, p. 388, note) expresses the opinion that 'much of the metal called gold, both in the sacred writings and in the profane authors of antiquity, was really copper alloyed with other metals, the aurichalcum or orichalcum of the Greeks.' In the palace at Khorsabad (in Assyria) was found the shaft of a column of wood *covered with a bronze sheath* (E. Babelon, *Oriental Antiquities*,

Solomon overlaid the house within with pure gold: and he drew chains of gold across before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, 22 until all the house was finished: also the whole altar that belonged to the oracle he overlaid with gold. And in the 23 oracle he made two cherubim of olive wood, each ten cubits

p. 70). This baser metal may have been called 'gold' when it was gilded, for 'gilding appears to have been extensively used' in Assyrian palaces (Layard, *Nineveh*, p. 388).

and he covered the altar] The Heb. text can hardly be correct. Read with LXX., 'and he made an altar over against the oracle, and overlaid it with gold.' This altar would be for incense. Cp. vii. 48.

21. *he drew chains of gold across*] It is difficult to reconcile this statement with that of *v.* 31, according to which there were doors of olive wood to the oracle. Were these doors left open and the chains left stretched across the opening? In 2 Chr. iii. a *veil* of separation is mentioned (*v.* 14), and *chains* (*v.* 16).

22. *And the whole house he overlaid with gold*] In *v.* 20 it is said that the inner sanctuary was overlaid with 'pure' gold.

23—28 (=2 Chr. iii. 10—13). THE CHERUBIM.

23. *cherubim*] *Cherub* (plur. *cherubim*) is a word of doubtful meaning and (probably) of foreign origin. Ezekiel, the priest who had probably seen the Temple before he was carried away to Babylon (Ezek. i. 1—3), has given a description of a vision of the heavenly cherubim (Ezek. i. 5—14), but we cannot tell how far the objects of his vision corresponded with the figures placed in Solomon's Temple. The cherubim, together with the mysterious 'wheels,' formed the throne of JEHOVAH (Ezek. x.). They were winged and had each four faces (Ezek. i. 6, 10; cp. x. 14), to wit, of a man, of a lion, of an ox, and of an eagle. When however the prophet describes his vision of a restored temple, and speaks of the cherubim figured on its walls, he says that the cherubim had *two* faces (Ezek. xli. 18, 19). Their hands were human (Ezek. x. 8). Thus the cherub was thought of as a composite creature, partly man, partly beast, and partly bird, resembling the winged leopard, or the human-headed bull, or the lion-colossus of Assyria, or again the winged sphinx of the Egyptians and the Phœnicians. The cherub was often placed at the entrance of important buildings on each side of the gate. Cp. Perrot and Chipiez, *Art in Phœnicia*, I. 132, 133. 'The original idea belongs to the childhood of Israel's religion and is thus related to similar conceptions in other races....The "cherub" survived as one of the traces of a Hebrew mythology, which was retained by the prophets because it represented pictorially the attributes of the majesty of the God of Israel, and was employed to express more vividly the means by which His glory is revealed to man' (Ryle in Hastings' *Bible Dictionary*, I. 378).

24 high. And five cubits was the one wing of the cherub, and
five cubits the other wing of the cherub: from the uttermost
part of the one wing unto the uttermost part of the other
25 were ten cubits. And the other cherub was ten cubits:
26 both the cherubim were of one measure and one form. The
height of the one cherub was ten cubits, and so was it of
27 the other cherub. And he set the cherubim within the
inner house: and the wings of the cherubim were stretched
forth, so that the wing of the one touched the one wall, and
the wing of the other cherub touched the other wall; and
their wings touched one another in the midst of the house.
28 And he overlaid the cherubim with gold. And he carved
29 all the walls of the house round about with carved figures of
cherubim and palm trees and open flowers, within and

olive wood] So also *vv.* 31, 32. In both passages an impossible rendering. Large objects cannot be made from the wood of the olive, which has straggling branches, and a gnarled and often hollow trunk of small circumference. Neither cherubim measuring 10 × 10 cubits, nor 'doors' of any useful size could be made of olive wood. The Heb. phrase means 'wood of the oil tree' (see Isa. xli. 19, 'oil tree'; marg., 'oleaster'). 'Oil tree' is probably the designation of some tree which exudes a resinous gum resembling olive oil in bright colour, i.e. some kind of pine. See article OIL TREE in Hastings' *Dictionary*.

27. *the inner house*] i.e. the 'oracle.' Cp. *v.* 19.

the wings...were stretched forth] Apparently the cherubim stood upright on their feet facing the spectator, as they sometimes appear on the Assyrian reliefs.

28. *overlaid...with gold*] The same process was followed in the case of idolatrous images. Cp. Isa. xxx. 22.

29, 30 (cp. 2 Chr. iii. 5—7). DECORATIONS OF THE HOUSE.

29. *carved all the walls*] This was also the case with Egyptian temples (Perrot and Chipiez, *Egyptian Art*, I. 435), and probably also with Phœnician (P. and C., *Art in Phœnicia*, I. 125, 'Temples and palaces were distinguished rather by wealth of decoration than by magnificence of plan').

cherubim and palm trees and open flowers] According to the Chronicler, 'palm trees and *chains* (LXX. καλασιά, 'festoons')...and cherubim.' 'Open flowers' called by Perrot and Chipiez (*Art in Phœnicia*, I. 135, 137, figures 77 and 79) 'rosettes' are found on slabs of alabaster which once in all probability formed part of the great temple at Gebal.

within and without] The walls of Egyptian temples were usually covered on the outside, as well as within, with carvings, often in high relief.

without. And the floor of the house he overlaid with gold, 30
within and without. And for the entering of the oracle he 31
made doors of olive wood: the [1]lintel *and* door posts were
a fifth part *of the wall.* So *he made* two doors of olive 32
wood; and he carved upon them carvings of cherubim and
palm trees and open flowers, and overlaid them with gold;
and he spread the gold upon the cherubim, and upon the
palm trees. So also made he for the entering of the temple 33
door posts of olive wood, out of a fourth part *of the wall*;
and two doors of [2]fir wood; the two leaves of the one door 34
were folding, and the two leaves of the other door were
folding. And he carved *thereon* cherubim and palm trees 35
and open flowers: and he overlaid them with gold fitted
upon the graven work. And he built the inner court with 36

[1] Or, *posts* [2] Or, *cypress*

31—35 (cp. 2 Chr. iii. 14). THE DOORS.

31. *doors of olive wood*] According to the Chronicler, who makes no mention of doors, the Holy of Holies was closed by a veil or curtain such as was made for the Tabernacle in the Wilderness according to Exod. xxvi. 31, 32. 'Marks of hinges,' write Perrot and Chipiez (*Egyptian Art*, I. 359) 'have been found in the Egyptian temples, and it is certain that the sanctuary was permanently closed in some fashion against the unbidden visits of the curious.'

olive wood] Rather, **of the wood of the oil tree.** See note on *v.* 23.

a fifth part of the wall] According to this translation, the door together with its lintel and side-posts was equal to a fifth part of the wall in which it was set. But the text and the translation are both doubtful.

32. *carvings*] Cp. what is said of the walls in *v.* 29.

33. *the temple*] i.e. the *hêykâl*, or 'Holy Place' as distinguished from the 'Oracle' or 'Holy of Holies.' Cp. *v.* 1 (note on *the house*).

out of a fourth part of the wall] It is hardly possible to translate the Hebrew text as it stands; probably the text should be corrected on the analogy of vii. 5, *posts square* in prospect.

34. *were folding*] The Heb. term is used only in this passage, and its meaning is uncertain. A possible rendering is 'rolling' or 'sliding'; the leaves opened by sliding back as if mounted on wheels.

36 (cp. 2 Chr. iv. 9). THE COURT.

36. *the inner court*] The court meant was no doubt the court in which the temple itself stood, called in 2 Chr. iv. 9, 'the court of the priests.' In vii. 8 a second court is mentioned, which contained Solomon's house; this is probably to be identified with the 'middle

37 three rows of hewn stone, and a row of cedar beams. In
the fourth year was the foundation of the house of the
38 LORD laid, in the month Ziv. And in the eleventh year,
in the month Bul, which is the eighth month, was the house
finished [1]throughout all the parts thereof, and according
to all the fashion of it. So was he seven years in
building it.

[1] Or, *with all the appurtenances thereof, and with all the ordinances thereof*

court' of 2 K. xx. 4 (*ḥāṣēr* and LXX.). A third 'the great court' (vii. 9, 12) was probably an outer court, containing the whole range of Solomon's buildings, Temple and Palace alike; we may identify it with the 'great court' of 2 Chr. iv. 9, though the Hebrew word used for 'court' in Kings is (as usual) *ḥāṣēr*, while in Chron. it is *ăzārāh*.

with three rows] Cp. vii. 12.

37, 38. THE DATES OF THE BEGINNING AND COMPLETION OF THE TEMPLE.

In the LXX. (B) these two verses (preceded by v. 31, 32) are placed between *vv.* 1 and 2 of ch. vi., and it has been suggested that this is a more appropriate place and indeed probably their original position.

37. *In the fourth year*] Cp. *v.* 1, note.

38. *in the month Bul*] The same name was in use among the Phœnicians; the well-known funeral inscription of Eshmunazar, king of Zidon (circ. 300 B.C.), begins in the very words of the Heb. text, *bŏyerah būl*.

throughout all the parts &c.] In all respects according to the plan laid down. Cp. marg., and Exod. xxvi. 30.

CHS. VII., VIII.

The order of the sections of these two chapters differs in the Hebrew and in LXX. (B). In the annexed scheme the Hebrew order is followed, the order of LXX. being signified by numbers placed at the end of each heading. LXX. (A) agrees with the Heb. except that it gives Solomon's Song *twice*, the second time in agreement with LXX. (B).

(1) vii. 1—12. Building of Solomon's Palace (2).
(2) 13—51. Making of the Temple Vessels (1).
(3) viii. 1—11. The Ark brought into the Sanctuary (3).
(4) 12, 13. Solomon's Song (6).
(5) 14—21. Solomon's Benediction (4).
(6) 22—53. Solomon's Prayer (5).
(7) 54—66. Solomon's Exhortation and Sacrifices (7).

On the question whether the Dedication of the Temple followed or preceded (as some think) the completion of Solomon's palace, see the note on viii. 1.

And Solomon was building his own house thirteen years, 7
and he finished all his house. For he built the house of the 2
forest of Lebanon; the length thereof was an hundred cubits,
and the breadth thereof fifty cubits, and the height thereof
thirty cubits, upon four rows of cedar pillars, with cedar
beams upon the pillars. And it was covered with cedar 3
above over the forty and five [1]beams, that were upon the

[1] Or, *side-chambers* Heb. *ribs*

Ch. VII. 1—12. The Palace and its annexes.

(See Introductory Note to chs. vi., vii.)

Arrangements similar to those described in this section prevailed in Egypt from very ancient times. 'Adjoining the palace was a huge court, connected with which were the "halls" or offices of the central government. The entire complex of palaces and adjoining offices was known as the "Great House"' (Breasted, *History of Egypt*, p. 79).

1. *thirteen years*] Cf. vi. 37, 38; ix. 10.

all his house] i.e. his own house (*v.* 8), the house of the forest of Lebanon (*vv.* 2—5), and Pharaoh's daughter's house (*v.* 8).

2. *the house of the forest of Lebanon*] The account is brief and orderly. We have in *v.* 2 (1) the name, (2) the dimensions, (3) the structure and material of the lower part of the house, while in *vv.* 3, 4 are given (4) the structure, and (5) the lighting of the upper part. Finally (6) the doors are described in *v.* 5. But a good deal is left unexplained, and the last words of *v.* 4 are repeated in *v.* 5 apparently through a scribal error.

This building is mentioned again in x. 17, 21 (=2 Chr. ix. 16, 20), and, under the name of *the house of the forest*, in Isa. xxii. 8. It drew its name probably from the *forest* of cedar pillars of which it appeared to consist. It was used for an armoury and treasure-house.

upon four rows] LXX., 'three rows.' The reading of the Hebrew is to be preferred for two reasons; (1) because the greater depth of view which *four* rows of pillars would give over *three*, forms a better justification of the name, 'house of the *forest*,' and (2) because the reading of LXX. here is plainly based upon the mistaken interpretation given by LXX. in *v.* 3. There the *forty and five...fifteen in a row* is wrongly taken to refer to the *pillars* instead of (as R. V. marg.) to the *chambers*. See below.

beams] Rather, **blocks**. In both Egyptian and Classical Architecture flat square stones (called *abaci* in Latin) stood on the tops of the columns immediately under the architrave. In the house of the forest of Lebanon these *abaci* consisted of square blocks of cedar, cedar *abaci* for cedar columns. Symmachus, Pesh. Targ. (following a slightly different reading of the Hebrew) give *chapiters* ('capitals') as in *vv.* 16—20. The Heb. word rendered 'beams' in *v.* 3 is different.

3. *beams*] Better as marg., **side-chambers**; Heb., *ẓela'oth*. Cp. **vi. 5, note.**

4 pillars; fifteen in a row. And there were [1]prospects in three
5 rows, and light was over against light in three ranks. And
all the doors and posts [2]were square in prospect: and light
6 was over against light in three ranks. And he made the
porch of pillars; the length thereof was fifty cubits, and the
breadth thereof thirty cubits; and a porch before them; and
7 pillars and [3]thick beams before them. And he made the
porch of the throne where he might judge, even the porch
of judgement: and it was covered with cedar from floor to
8 floor. And his house where he might dwell, the other court
within the porch, was of the like work. He made also an
house for Pharaoh's daughter, (whom Solomon had taken to

[1] Or, *beams*
[2] Or, *were made square with beams*
[3] Or, *a threshold*

fifteen in a row] Probably the three *rows* of chambers were laid side by side on the *four* rows of pillars.

4. *prospects*] 'Openings giving a view downwards'; so Symmachus, προακύψεις.

5. *were square in prospect*] Marg. *were made square with beams*; so LXX. τετράγωνοι μεμελαθρωμέναι. The meaning of the expression *in prospect* is doubtful, and the Heb. text may be faulty.

and light was over against light in three ranks] These words are repeated from *v.* 4, probably through an ancient scribal error.

6. *the porch of pillars*] **the gateway of the pillars** (i.e. of the portico), as in vi. 3. Something is meant corresponding to the Egyptian 'pylon,' which often led into a portico.

the length thereof] The reference is of course to the portico, not to the gateway.

and a porch (**pylon**) *before them; and...before them*] The hall of pillars or 'portico' was approached through a pylon. The last seven words yield no satisfactory sense, and the text is without doubt faulty.

7. *the porch*] i.e. **the gateway**, or 'the pylon.'

8. *the other court*] Rather, in the other court. Cp. 2 K. xx. 4, note.

within the porch (**gateway**)] The pylon stood between two courts, a public one in which Solomon gave audience, and a private one in which the king's house stood.

was of the like work] i.e. was covered or panelled with cedar wood.

an house for Pharaoh's daughter] This was perhaps 'a house of the women' (cp. Esth. ii. 9), in which Pharaoh's daughter, like Esther, occupied 'the best place,' the rest of the house being assigned to other wives. It may however have been for the chief queen's exclusive use. Of the Egyptian monarch Amenhotep III. (circ. 1400 B.C.) it is recorded that he laid out a separate quarter for his queen Tiy, and excavated in the enclosure a lake a mile long and over

wife,) like unto this porch. All these were of costly stones, 9
even of hewn stone, [1]according to measure, sawed with saws,
within and without, even from the foundation unto the
coping, and so on the outside unto the great court. And 10
the foundation was of costly stones, even great stones, stones
of ten cubits, and stones of eight cubits. And above were 11
costly stones, even hewn stone, according to measure, and
cedar wood. And the great court round about had three 12
rows of hewn stone, and a row of cedar beams; [2]like as the
inner court of the house of the LORD, and the porch of the
house.

And King Solomon sent and fetched Hiram out of 13

[1] Or, *after* divers *measures* [2] Or, *both for...and for*

a thousand feet wide for pleasure boats (Breasted, *Egypt*, p. 349). In the palace of the Assyrian king Sargon at Khorsabad 'the hareem, which occupied a surface of more than 94,726 square feet, formed a group of structures communicating with the rest of the palace by two doors only. It was with its lofty blind walls, a sort of prison in the very bosom of the fortress. Within there were several courts and isolated suites of rooms, in which the apartments of the women were separately arranged.' E. Babelon, *Oriental Antiquities* (London, 1906), p. 70.

9. *costly stones*] Cp. v. 17, note. The stones were valuable partly because they were of huge size and partly because in spite of this huge size they were *worked*.

according to measure] Better as marg., **after [divers] measures**, i.e. each fitted for its place.

12. *the great court...the inner court*] See note on vi. 36.

13, 14. HIRAM THE WORKER IN BRASS.

13. *sent and fetched*] According to 2 Chr. ii. 7 Solomon asked Hiram the king to send him an artificer.

Hiram] LXX. Χειράμ. Called *Hirom* in *v.* 40 and *Huram* in 2 Chr. iv. 16; cp. 2 Chr. ii. 13 marg., and Χείρωμος or Χείραμος by Josephus, *Antiq.* VIII. 76. (Cp. the note on the name of Hiram the king, v. 1.) According to Kings and Josephus his mother was of the tribe of Naphtali, but according to Chron. she was of the tribe of Dan. His father according to both Kings and Chron. was a Tyrian. On the other hand LXX. of Kings, while describing Hiram's father as a Tyrian, transfers to Hiram himself the designation 'of the tribe of Naphtali,' which belongs in the Heb. text to Hiram's mother. Perhaps we have here a trace of the ancient custom of matriarchy, by which the offspring of a mixed marriage was reckoned

14 Tyre. He was the son of a widow woman of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning, to work all works in brass. And he came to
15 king Solomon, and wrought all his work. For he fashioned

as belonging to the mother's tribe. This supposition would agree with the phrase here used of Solomon; he 'sent and fetched' Hiram out of Tyre, treating him not as a Tyrian but as his own subject. Cp. article MARRIAGE in Hastings' *Dictionary*, III. 263.

14. *brass*] Heb. *nĕḥōsheth*. See Gen. iv. 22, R.V. marg., *copper*. It was the commonest metal known to the Hebrews, weapons offensive and defensive (1 Sam. xvii. 5, 6) and vessels of all kinds (see below, *v.* 45) being made from it. The Heb. name *nĕḥōsheth* seems to have included both 'copper' and 'bronze' (an alloy consisting of copper and tin), the Greek χαλκός. 'Brass' (an alloy of copper and zinc) is very rarely found among ancient remains, whereas objects in copper and bronze have been found in abundance in Chaldæa dating from as early as 2200 B.C., among Egyptian remains of the same date, and among the relics of Troy and of the early Phœnicians. Solomon's great store of copper consisted partly of booty taken in David's wars (2 Sam. viii. 8, 10, 11). Copper might also be obtained from the Egyptians who had mines in the Sinaitic peninsula, and from the Phœnicians who were masters of Cyprus, the very land which gave its name to the metal, *Cyprium aes* or *Cyprium*, late Latin *cuprum*. See article BRASS in Hastings' *Dictionary*; Nowack, *Heb. Archäologie*, I. 243.

cunning] Here (as in Ps. cxxxvii. 5) a substantive; 'skill, knowledge.' R.V. rightly has introduced a comma after 'cunning.'

15—22. (2 Chr. iii. 15—17). THE PILLARS, JACHIN AND BOAZ.

These 'pillars' (Heb. '*ammūdīm*,' the same word as in *v.* 2, but different from the word used in xiv. 23 *al*) were set up 'at the porch (**pylon**) of the temple' (*v.* 21). They were probably detached, like the obelisks of the Egyptian architects. 'The usual situation of the obelisks was in front of the first pylon of the temples. There they stood in couples, one upon each side of the entrance' (Perrot and Chipiez, *Egyptian Art*, II. 170). A pair of lofty columns standing before the entrance was a not uncommon feature in temples built by Phœnicians. Such was the case with the temple at Paphos in Cyprus (see Robertson Smith, *Religion of the Semites*, ed. 2, page 488), and with the temple of Hercules (Melkart) at Tyre, of which Herodotus (II. 44) says, 'Therein were two pillars, one of pure gold, the other of emerald, which shone brightly at night.' Herodotus speaks of them as 'offerings' (ἀναθήματα), and such no doubt were Solomon's pillars. The copper or bronze of which they were made had been dedicated to JEHOVAH (2 Sam. viii. 10, 11) and this dedication was consummated when the metal was worked up into

the two pillars of brass, [1]of eighteen cubits high apiece: and a line of twelve cubits compassed [2]either of them about. And he made two chapiters of molten brass, to set upon the 16
tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits. There were nets of checker work, and wreaths of chain work, 17
for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. So he made the pillars; and there were two rows round about 18

[1] Heb. *eighteen cubits was the height of one pillar*
[2] Heb. *the other pillar*

pillars, and the pillars were set up in the Temple area. The great Egyptian queen Hatshepsut, who lived in the fifteenth century B.C., set up two pillars before the Temple at Karnak, and wrote of them, 'I sat in the palace, I remembered him who fashioned me, my heart led me to make for him two obelisks of electrum, whose points mingled with heaven' (Breasted, *History of Egypt*, page 281).

15. *he fashioned*] So Vulg., *finxit*, the correct translation of the Heb. word. LXX. following a slightly different Heb. text gives, 'he cast, founded' (as in Exod. xxxvii. 3), and with this A.V. agrees. It may, however, be doubted whether the ancients could cast so large an object as one of these pillars, at any rate in one piece.

eighteen cubits &c.] Several words have dropped out of the Heb. text (see margin), but the general sense of the verse is clear; each pillar was 18 cubits high and (being 12 cubits in circumference) 4 cubits in diameter. The addition of the capitals or 'chapiters' (5 cubits high) mentioned in the next verse brings the ratio between height and diameter to 23 : 4. Chron. attributes a height of 35 cubits to each pillar.

twelve cubits] LXX. 'fourteen.' In Jer. lii. 21 is given the additional information that the pillars were hollow, and that the thickness of the metal was 'four fingers.' Probably both these statements were once to be found in 1 K. vii. 15 also.

16. *chapiters*] 'Chapiter' or 'chapiture' is an old word for 'capital.'

17. *and wreaths of chain work*] Rather, **with cords** (*twisted cords*) **of chain work.** The words refer to the *nets*, the *cords* of which were realised in the carving. The Heb. word for *chain* used here, is used only of ornamental chains or cords.

seven for...and seven for] Read (with LXX.), **a net for...and a net for.** The difference between the two readings affects one letter only in Heb.

18. *So he made the pillars*] Read, **And he made the pomegranates.** Later on in the verse we have to read with Peshitta, **upon the top of the pillars**, where the A.V. has *pomegranates*. The words 'pillars' and 'pomegranates' have changed places through scribal error.

two rows] i.e. of pomegranates.

upon the one network, to cover the chapiters that were upon the top of the [1]pillars: and so did he for the other chapiter.
19 And the chapiters that were upon the top of the pillars in
20 the porch were of lily work, four cubits. And there were chapiters above also upon the two pillars, close by the belly which was beside the network: and the pomegranates were two hundred, in rows round about upon the other chapiter.
21 And he set up the pillars at the porch of the temple: and he set up the right pillar, and called the name thereof [2]Jachin: and he set up the left pillar, and called the name

[1] So some ancient authorities. The text has, *pomegranates*
[2] That is, *He shall establish.*

the pillars] So R.V. rightly, following the Peshitta. The Heb. text, Targ. Vulg. A.V. have *pomegranates*. LXX. is here confused and paraphrastic.

19. *And the chapiters &c.*] A very difficult verse. The first words correspond in sense with the first words of *v.* 22, *And upon the top of the pillars was lily work.* The last three words of the Heb. text almost defy translation, *in the porch four cubits* (A.V.). The Peshitta rendering, *And he made in the porch four cubits*, i.e. he prepared a space four cubits deep to receive the pillars, agrees with the reckoning (cp. *v.* 15) that the pillars were each four cubits in diameter, and may be correct, but it is not unlikely that the whole of *v.* 19 is made up of glosses.

lily work] Most probably representations of the lotus, a frequent form of decoration in Egyptian temples.

20. *and there were chapiters &c.*] The text of this verse is quite uncertain; the first clause adds nothing to the statement of *v.* 16, while the second (*close by the belly which was beside the network*) is unintelligible. The closing words should probably read, *and the pomegranates were, in rows round about,* **two hundred upon the one chapiter and two hundred** *upon the other chapiter.* There were four hundred pomegranates in all (*v.* 42).

21. *And he set up the pillars at the porch of the temple*] In 2 Chr. iii. 15, *before the house.*

Jachin...Boaz] The names of the two pillars read in sequence form a sentence, 'Boaz will establish it.' But 'Boaz' as a proper name is known only as the name of Ruth's protector and eventual husband, whereas what we expect here is some name or title of the God of Israel. But 'Boaz' (Heb. בעז) may be easily explained as a corruption of 'Baal' (Heb. בעל), a title meaning 'Lord,' which was applied both to JEHOVAH (Hos. ii. 16, 17 [18, 19, Heb.]), and to the god of Tyre (1 K. xvi. 31). The alteration from 'Baal' to 'Boaz' was probably intentional, being in accordance with the declaration of Hosea (*loc. cit.*) that Israel would no longer be permitted to call JEHOVAH by the title, 'Baal,' which was

thereof [1]Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished. And he made the molten sea of ten cubits from brim to brim, round 22 23

[1] That is, perhaps, *In it is strength.*

freely applied to heathen gods. A similar alteration is that of 'Baal' to 'Bosheth' in the name of Saul's son Eshbaal (1 Chr. viii. 33), which appears also in the form Ish-bosheth (2 Sam. ii. 8 *al*) and in the name of Jonathan's son Meribbaal (1 Chr. viii. 34) which generally appears in the form Mephibosheth (2 Sam. ix. 6 *al*). The hateful word 'Baal' was to be taken out of Israel's mouth. Cp. the notes on 1 Chr. viii. 33, 34 in the *Camb. Bible*. Thus the inscription on the pillars ran originally, 'The Lord—the Baal—will establish it,' but while 'Baal' meant to Solomon JEHOVAH the God of Israel, to the Tyrian workmen it meant Melkart (Hercules) the god of Tyre. 'Boaz' is perhaps meant to signify, 'He in whom is strength.'

Boaz] LXX. *Balaz* (Βάλαζ), an intermediate reading between the original 'Baal' and the present 'Boaz[1].'

22. *And...lily work*] This statement has been made already in *v.* 19; in the Hebrew the five words which compose the sentence are identical (except for the 'And' prefixed) in the two verses.

so was the work of the pillars finished] **And the description of the work of the pillars is finished.** The word used here for 'finish' (*tāmam*) is not that used in vi. 38; vii. 1 (*kālāh, killāh*), nor in vii. 51 ('ended,' *shālēm*). It is found however in vi. 22 (see note there) and Job xxxi. 40, 'The words of Job are ended.' It is probable that the clause is a marginal note. *Vv.* 21—23 ff. are parallel to 2 Chr. iii. 17—iv. 2 ff., except that *v.* 22 differs altogether from 2 Chr. iv. 1. Probably Chronicles preserves the earlier text, for while *v.* 22 tells us nothing new, 2 Chr. iv. 1 makes an important addition to our knowledge. It runs thus, *Moreover* (or *Also*) *he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.* Probably this verse was still in the text of Kings when the Chronicler compiled his work. It was omitted by scribal error. The earliest altars were of earth or of stone (Exod. xx. 24, 25), but altars of 'brass' were known to the Phœnicians (cp. v. 18, note) at least as early as the fourth or fifth century, B.C.

23—26 (=2 Chr. iv. 3—5). THE SEA OF MOLTEN METAL.

23. *And he made* **the sea of molten metal**] On this Josephus writes, 'and he cast also a brasen sea shaped as a hemisphere, and the

[1] Probably the Heb. text which lay before the LXX. read 'Baal' but with ז (*z*) written above the final ל (*l*) thus בעלז, to signify that the word 'Baal' was to be pronounced with a final '*z*' in order to conform to the principle enunciated in Hos. ii. 16, 17. The LXX., mistaking the purpose of the suspended letter, transcribed Βάλαζ. (Another instance of the suspended letter is found in Jud. xviii. 30 where a suspended N indicates that the name 'Moses' is to be read 'Manasseh.' Here also the LXX. has taken in the extra letter in reproducing the name.)

The reading 'Boaz' (LXX. (A) Βόος) with *o* in the first syllable is certainly late. Josephus (ed. Niese) has 'Αβαίζ, Βαΐζ, Βαΐς, Lat. *Baes.*

in compass, and the height thereof was five cubits: and a
24 line of thirty cubits compassed it round about. And under
the brim of it round about there were knops which did
compass it, [1]for ten cubits, compassing the sea round about:
25 the knops were in two rows, cast when it was cast. It stood
upon twelve oxen, three looking toward the north, and

[1] Or, *ten in a cubit*

vessel was called *a sea* for its great size' (*Antiq.* VIII. 79). Several points are left uncertain by the description in Kings. The words *round in compass* would suit either a hemisphere or a cylinder. The measurements are subject to the uncertainty which attaches to the true length of the cubit; see note on vi. 2. In 2 K. xxv. 13 it is called *The sea of brass*. As we have no sufficient reason for believing that the ancients could cast so large a vessel whole, it has been suggested that the sea was of wood plated with plates of 'brass' (bronze). The purpose of the sea according to 2 Chr. iv. 6 was *for the priests to wash in*. It would thus correspond with the *laver of brass* (Exod. xxx. 17—21) which was to be placed between the Tent of Meeting and the Altar that Aaron and his sons might wash before performing their priestly functions. Some Egyptian temples, e.g. Karnak, had a sacred lake before the entrance. Cp. Breasted, *History of Egypt*, Fig. 149 (facing p. 390), also pp. 486—7. A bas-relief of the temple of the Armenian God Haldia shews 'two gigantic basins, probably of bronze, resting on tripods' placed before the gate; see Babelon, *Oriental Antiquities* (London, 1906), p. 77. On the other hand it has been suggested that the Sea was originally intended not for use, but for symbolism, and that its presence in the Temple indicates the triumph of JEHOVAH over chaos (the Deep) at creation. It is not unlikely that the water contained in this Sea was regarded as offered to God; cf. 1 Sam. vii. 6; 2 Sam. xxiii. 16.

The Sea is twice mentioned in later history. Ahaz took it down from the oxen which supported it, and put it on a stone pavement (2 K. xvi. 17). At the devastation of Jerusalem by Nebuzaradan the Chaldeans broke it in pieces, and carried the brass to Babylon (2 K. xxv. 13).

a line] i.e. a measuring line.

of thirty cubits] If the diameter was exactly ten cubits, and the figure was a perfect circle, the circumference would measure nearly $31\frac{1}{2}$ cubits.

24. *knops*] If the expression *for ten cubits* which follows means *ten cubits in length*, the Heb. word should probably be rendered *gourds*. Three of these plants, each ten cubits long, would encompass the circumference of the Sea. The large leaves of the gourd serve well for ornament on a large scale. Cp. vi. 18, note.

25. *upon twelve oxen*] Appropriate supports for a large and heavy vessel. Whether any religious significance is to be attributed to the oxen does not appear. Certainly the making of such figures is not to

three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set upon them above, and all their hinder parts were inward. And it was an handbreadth thick; and the brim 26
thereof was wrought like the brim of a cup, like the flower of a lily: it held two thousand baths. And he made the 27
ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. And the work of the bases was on this manner: 28

be regarded as a breach of the Second Commandment (Exod. xx. 4, 5), for it cannot be shewn that they were regarded as gods, to whom worship of some kind was to be paid.

26. *lily*] The reference is perhaps to the lotus.

two thousand baths] Benzinger (*Archäologie*, p. 184) calculates that 2000 baths = 72,800 litres (16000 gallons), and that a hemisphere of the measurements given in *v.* 23 would contain 32,707 litres. There is uncertainty as to the precise length of the cubit and as to the precise capacity of the bath, but it seems probable that the capacity of the Sea is overstated here. The estimate at 2000 baths is in any case unlikely to have been based on exact calculation. In 2 Chr. iv. 5 the capacity of the Sea is reckoned at 3000 baths.

27—37. (Cp. 2 Chr. iv. 14.) THE TEN BASES.

This passage presents several difficulties, partly because the precise meaning of some of the Hebrew words is uncertain, partly because the text is faulty. Recently however two ancient 'bases' or 'carriers' have been dug up in Cyprus, one at Larnaka and one at Ermoni (the ancient Salamis), which seem to be similar to those described here, though much smaller. A study of their construction throws some light on this passage (cp. B. Stade, *Zeitschrift f. d. alttestamenliche Wissenschaft*, 1901, pp. 145—190).

The main points however in the description are clear. The 'base' or 'carrier' was a square framework measuring $4 \times 4 \times 3$ cubits (*v.* 27); in which panels were inserted (28); having lions, oxen, and cherubim engraved upon them in relief (29). It was mounted on four wheels, and at each corner was a 'shoulder' to support the laver which was to be carried (30). Between these 'shoulders' however and the laver itself was a 'mouth,' i.e. a round rim to serve as a holder (31 *a*), but the rim stood in an [eight-sided?] frame of panels, on which were further reliefs (31 *b*). The wheels were 1½ cubits high (32 *b*), and were strong as chariot-wheels (33). All the carriers were of one pattern (37).

27. *bases of brass*] Rather, **carriers of bronze.**

they had [1]borders; [2]and there were borders between the
29 ledges: and on the borders that were between the ledges
were lions, oxen, and cherubim; and upon the ledges [3]there
was a pedestal above: and beneath the lions and oxen were
30 wreaths of hanging work. And every base had four brasen
wheels, and axles of brass: and the four feet thereof had
[4]undersetters: beneath the laver were the undersetters
31 molten, with wreaths at the side of each. And the mouth
of it within the chapiter and above was a cubit: and the
mouth thereof was round after the work of a pedestal, a
cubit and an half: and also upon the mouth of it were

[1] Or, *panels* (and so in ver. 29, &c.) [2] Or, *even borders*
[3] Or, *it was in like manner above* [4] Heb. *shoulders*

28. *they had borders;...the ledges*] For *borders* read **panels** with marg. By *ledges* are meant the straight rods of which the framework of the bases was made. Render, **they had panels, even panels between the rods of the frame-work**.

29. *lions, oxen, and cherubim*] **lions, oxen, even cherubim.** Of the cherubim some had lion-faces, others the faces of bulls. Cp. *v.* 36, *cherubim, lions, and palm trees.* The panels shewn on the base discovered at Larnaka are divided each into halves by the representation of a *palm tree*, on either side of which stands a winged quadruped, no doubt a *cherub.*

there was a pedestal above] Probably to be identified with the round rim (for receiving the laver) mentioned in *v.* 31.

wreaths] Heb. *lōyōth*, a rare word of uncertain meaning. On the Larnaka base are horizontal lines of bead-work or rope-work beneath the cherubim and palm trees. Such ornaments may be meant here.

30. *the four feet*] Heb. *pa'āmōth.* If the bases of Solomon were like that of Larnaka, they resembled tables on wheels. The legs of the table ended upwards in *shoulders* which supported the *pedestal* (*v.* 29) or *mouth* (*v.* 31), on which the laver rested.

wreaths] See note on *v.* 29. On the Larnaka base along the upper half of each foot (or leg) runs a vertical line of double bead-work or rope work.

31. *the mouth*] The Larnaka base is crowned with a broad circular ornamented rim intended to receive a circular laver.

within the chapiter] The mention of a chapiter or capital is unsuitable here. Read, **within the shoulders**. The meaning is that the *mouth* was held in its place by the four shoulders which were in the upper part of the frame.

and the mouth...above was a cubit] The total height of the rim or mouth was one cubit, or *a cubit and a half* according to the correction which occurs later in the verse.

gravings, and their borders were foursquare, not round.
And the four wheels were underneath the borders; and the 32
axletrees of the wheels were in the base: and the height of
a wheel was a cubit and half a cubit. And the work of the 33
wheels was like the work of a chariot wheel: their axletrees,
and their felloes, and their spokes, and their naves, were all
molten. And there were four undersetters at the four 34
corners of each base: the undersetters thereof were of the
base itself. And in the top of the base was there a round 35
compass of half a cubit high: and on the top of the base the
[1]stays thereof and the borders thereof were of the same.
And on the plates of the stays thereof, and on the borders 36
thereof, he graved cherubim, lions, and palm trees, according
to the space of each, with wreaths round about. After this 37
manner he made the ten bases: all of them had one casting,
one measure, and one form. And he made ten lavers of 38
brass: one laver contained forty baths: and every laver was

[1] Heb. *hands*

their **panels** *were foursquare, not round*] This result would be obtained if the round rim were inclosed in an octagonal frame of panels.

32. *underneath the* **panels**] The wheels did not hinder the view of the panels, nor of the creatures represented on them, but were far below the panels as in the Larnaka base.

were in the base] No sense can be extracted from the Hebrew. The reading is doubtless corrupt.

34. *undersetters*] Literally, *shoulders*. Cp. *v.* 30.

were of the base itself] This seems to mean that the undersetters were cast with the base itself, but the writer's meaning is not clear.

35. *was there a round compass*] The reference seems to be to the *mouth* (*v.* 31), but the text is almost certainly faulty.

of half a cubit high] According to *v.* 31 it was a cubit or a cubit and a half high.

stays] Cp. **x.** 19 (with marg.).

and the borders (**panels**) *thereof*] A different set of panels from those described in *vv.* 28, 29.

36. *on the plates*] Or, *tablets*.

of the stays thereof] These words in the Hebrew are not in grammatical construction with those which precede. They seem to be due to a scribal error.

according to the space of each] i.e. according to the clear space on each panel.

38—40*a* (=2 Chr. iv. 6, 11 *a*). THE LAVERS AND THE SEA.

38. *forty baths*] i.e. about 1450 litres (319 gallons) on Benzinger's estimate.

four cubits: and upon every one of the ten bases one laver.
39 And he set the bases, five on the right [1]side of the house,
and five on the left side of the house: and he set the sea on
40 the right side of the house eastward, toward the south. And
[2]Hiram made the [3]lavers, and the shovels, and the basons.
So Hiram made an end of doing all the work that he wrought
41 for king Solomon in the house of the LORD: the two pillars,
and the two bowls of the chapiters that were on the top of
the pillars; and the two networks to cover the two bowls of
42 the chapiters that were on the top of the pillars; and the four
hundred pomegranates for the two networks; two rows of
pomegranates for each network, to cover the two bowls of
43 the chapiters that were [4]upon the pillars; and the ten bases,
44 and the ten lavers on the bases; and the one sea, and the
45 twelve oxen under the sea; and the pots, and the shovels,

[1] Heb. *shoulder* [2] Heb. *Hirom* [3] Many ancient authorities read, *pots* [4] Heb. *upon the face of the pillars*

was four cubits] i.e. in diameter. A hemisphere with a diameter of four cubits would contain about 2000 litres (440 gallons). Assuming that the lavers were of some form of less capacity than a hemisphere, i.e. not so deep, and allowing for the thickness of the metal, the estimate of 40 baths or 1450 litres must be very nearly accurate (so Benzinger). The lavers were for washing such things as belonged to the burnt offering (Chron.).

39. *eastward*] The Temple was approached from the east. On this side also was the brasen (bronze) altar (2 K. xvi. 14).

40. *Hiram*] See the note on *v.* 13.

the lavers] Read with LXX. *the pots* as in *v.* 45. Cp. Exod. xxxviii. 3; and 2 Chr. iv. 11 *a*. In Exod. xxvii. 3 the *pots* ('pans' A.V.) are to be used for taking away the ashes and fat from the altar.

40 *b*—47 (= 2 Chr. iv. 11 *b*—18). SUMMARY OF THE WORKS OF HIRAM IN BRONZE.

41—44. *the two pillars...the twelve oxen*] The numerals are misplaced in the E.V. throughout this enumeration of the works of Hiram; we should read: *Pillars two, and the bowls...on the top of the pillars two, and...the oxen, twelve, &c.*

41. *bowls of the chapiters*] The *chapiters* (capitals) were in the form of bowls.

networks] See *vv.* 17, 18.

42. *pomegranates*] See *v.* 20.

45. *the pots*] See *v.* 40.

and the basons: even all [1]these vessels, which Hiram made for king Solomon, in the house of the LORD, were of burnished brass. In the plain of Jordan did the king cast them, 46 in the clay ground between Succoth and Zarethan. And 47 Solomon left all the vessels *unweighed*, because they were exceeding many: the weight of the brass [2]could not be found out. And Solomon made all the vessels that were in the 48 house of the LORD: the golden altar, and the table whereupon the shewbread was, of gold; and the candlesticks, five 49

[1] Another reading is, *the vessels of the Tent*
[2] Or, *was not searched out*

the basons] Heb. *mizrāḳōth*. In these the blood of the victims was received that it might be cast against the altar. Cp. Exod. xxiv. 6.

all these vessels] The Kĕthīb has *all the vessels* [of] *the Tent*, i.e. of the Tent of Meeting (viii. 4, note).

burnished] The same Heb. epithet is used of a sword in Ezek. xxi. 10[15], 'It is *furbished* that it may glitter' (A.V.; 'be as lightning' R.V.).

46. *the plain of Jordan*] The *Plain* (usually with capital P in R.V.) or *Circle* (Heb. *Kikkar*) of Jordan is the name of the district in which Sodom and Gomorrah once stood (Gen. xiii. 10; xix. 17). This district was co-extensive with part of the great Jordan valley.

did the king cast them] i.e. had them cast.

in the clay ground] LXX. ἐν τῷ πάχει τῆς γῆς. Similarly 2 Chr. iv. 17 (Heb. and LXX.). Such a spot was convenient because the moulds in which the vessels were cast were made of clay. Clay was worked in the Jordan valley (G. A. Smith, *Hist. Geography*, p. 488). Some critics however make a slight change in the Heb. reading, and render, *at the ford of Adamah*. This ford is not mentioned elsewhere in the Old Testament, but in Jos. iii. 16 (Heb., not LXX.) a city *Adam* is spoken of *beside Zarethan*; and at the present day the name 'Bridge of ed-Damieh' marks an ancient crossing place over which the road to Succoth may have passed. Unfortunately all we know of the position of Succoth is that it was east of Jordan (Jud. viii. 4, 5), and of Zarethan only that it was near the Jordan. Even the reading *Zarethan* is not quite certain, for 2 Chr. iv. 17 has *Zeredah*. It is better therefore not to give up the reading *the clay ground*.

48—51 (=2 Chr. iv. 19—v. 1). THE VESSELS OF GOLD. THE COMPLETION OF THE WORK.

48. *the golden altar*] Cp. **vi. 20**. This was the altar of incense (Exod. xxx. 1—7).

the table] Cp. Exod. xxv. 23—30.

shewbread] Exod. xxv. 30, R.V. marg. 'Or, *Presence-bread*' (LXX. ἄρτους ἐνωπίους). Here LXX. has a freer rendering, οἱ ἄρτοι τῆς

on the right side, and five on the left, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, of
50 gold; and the cups, and the snuffers, and the basons, and the spoons, and the firepans, of pure gold; and the hinges, both for the doors of the inner house, the most holy place, and for the doors of the house, *to wit*, of the temple, of gold.
51 Thus all the work that king Solomon wrought in the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated, *even* the silver, and the gold, and the vessels, and put them in the treasuries of the house of the LORD.

προσφορᾶς, *the loaves of the offering*. In Chron. ἄρτοι προθέσεως, as in Mark ii. 26.

49. *candlesticks*] Heb. *mĕnōrōth*, LXX. λυχνίας. These were lamp-stands holding the *nērōth*, 'lamps,' LXX. λύχνους. Cp. Exod. xl. 4; Zech. iv. 2. From Exod. xxxvii. 17—23; Zech. iv. 2, we may perhaps conclude that the candlesticks were of seven branches, i.e. of six branches proper and one central stem (like the candlestick of the Second Temple shewn on the Arch of Titus) and that they carried seven lamps each.

the oracle] See vi. 16, note.

pure gold] See vi. 20, note.

the flowers] These were ornaments on the candlesticks (Exod. xxxvii. 19).

the tongs] The same Heb. word as in Isa. vi. 6.

50. *the basons*] Cp. *v.* 45 (note).

the most holy place, and the temple] i.e. the inner apartment and the outer hall of which the House was composed. Cp. vi. 16, 17; Heb. ix. 2, 3. The first named is the Holy of Holies (Ἅγια ἁγίων), the second is the Holy place (Ἅγια).

51. *the things which David...had dedicated*] Cp. 2 Sam. viii. 10, 11. The use which was sometimes made of these treasures is recorded in xv. 18 ff.; 2 K. xvi. 7, 8; xviii. 14—16.

CH. VIII. 1—11 (=2 Chr. v. 2—14). THE ARK BROUGHT INTO THE TEMPLE.

This section (viii. 1—11) contains some repetitions (cp. *vv.* 2, 3 with *vv.* 1, 4), and is clearly of composite authorship. The narrative in its older form has been supplemented, perhaps more than once. Thus in *v.* 2 to 'the month Ethanim' is added the gloss 'which is the seventh month,' and similarly in *v.* 6 the words 'into the oracle of the house' are explained by the addition 'to the most holy place.' Furthermore

in *vv.* 1, 4, 5 there occur phrases which are characteristic of the Priestly Code, i.e. of the most recent stratum of the Hexateuch; such are 'heads of the tribes,' 'princes of the fathers' houses,' 'the priests *and* the Levites,' 'all the congregation (Heb. *'ēdāh*) of Israel.' Language like this points to the time of the exile, if not to the post-exilic period, while on the other hand the use of the term 'unto this day' in *v.* 8 suggests a date before the spoliation of the temple by the Chaldeans.

The text of LXX. is much shorter than the present Hebrew text, and is free from most of the clauses which seem to be interpolations in the original text. It runs as follows:—

'Then Solomon assembled all the elders of Israel in Sion to bring the ark of the covenant of the Lord from the city of David (this is Sion) in the month Athamin (Ethanim). And the priests took up the ark and the tabernacle of the testimony and the holy vessels that were in the tabernacle of the testimony; and the king and all Israel sacrificed (*θύοντες*) before the ark sheep, oxen, without number.'

It can hardly be doubted that LXX. offers the earlier text, particularly in containing no mention of the Levites in *v.* 4. But if we accept the Greek text in this last instance, the sole reference to these Temple servants contained in the book of Kings disappears. This accords with the view of many critics that the Levites as a class of simple assistants to the priests did not exist in early times. Certainly they seem not to be mentioned in the correct text of the earlier literature. 1 Sam. vi. 15*a* is probably a late interpolation, and in 2 Sam. xv. 24 (*all the Levites*) the text is in disorder, and it is probable that it originally ran, 'Lo, Zadok and Abiathar came bearing the ark.' There are no other references in the books of Samuel to the Levites. On the other hand in Chronicles, a much later book than Samuel or Kings, the Levites are frequently mentioned as a class of assistants to the priests. Their duties in the Second Temple (which was the Temple which the Chronicler knew) were to assist the priests with the sacrifices and meal-offerings and to act as singers and porters. The whole organisation of the Levites is attributed by the Chronicler to David himself (1 Chr. xxiii. 4—6, 27—32), mistakenly without doubt.

LXX. (see the prefatory note to chs. vii., viii.) gives the seven sections into which these chapters may be divided in an order different from that of the Hebrew. So in LXX. the account of the building of Solomon's own house immediately precedes that of the entry of the ark into the sanctuary. Further LXX. expands viii. 1 so as to define this order as the order of time: [*And it came to pass when Solomon had finished building the House of the Lord and his own house, after twenty years,*] *then Solomon assembled, &c.* But if Solomon began the Temple in his fourth year (vi. 1, Heb. and LXX.) and took seven years to build it, it is improbable that he waited thirteen years longer (ix. 10) before bringing the ark into its own place. It is more reasonable to suppose that the building of the palace is narrated before the dedication of the Temple in order to avoid interrupting the account of Solomon's different building operations in Jerusalem. The order is of subject, not of date.

8 Then Solomon assembled the elders of Israel, and all
the heads of the tribes, the princes of the fathers' *houses* of
the children of Israel, unto king Solomon in Jerusalem, to
bring up the ark of the covenant of the LORD out of the
2 city of David, which is Zion. And all the men of Israel
assembled themselves unto king Solomon at the feast, in the
3 month Ethanim, which is the seventh month. And all the
4 elders of Israel came, and the priests took up the ark. And
they brought up the ark of the LORD, and the tent of meeting,

1. *Then*] i.e. when the Temple was finished and the necessary vessels were deposited in it. Cp. vii. 51.

elders...heads...princes] Three classes are mentioned, (1) the *elders* of Solomon's council, (2) the *heads* of tribes, (3) the *princes* (or leaders) of divisions smaller than tribes.

to bring up the ark] Cp. 2 Sam. vi. 1—12, vii. 1, 2; Ps. cxxxii. 1—8. The Temple is regarded as a dwelling-place (on earth) for JEHOVAH; its purpose is to shelter the ark, the symbol of the Divine Presence.

the city of David, which is Zion] Cp. ii. 10; iii. 1; 2 Sam. v. 7. By *the city of David* is meant not Jerusalem as a whole, but Zion, a little "hold" on the southern slope of the Temple Hill, which David took out of the hand of the Jebusites. This was the nucleus of the Jerusalem of later days. What was the extent of the Jerusalem of Solomon's day we do not know.

2. *at the feast*] This was the Feast of Tabernacles (Lev. xxiii. 34), held when all the work of harvest was over.

in the month Ethanim, which is the seventh month] In vi. 38 we read, *In the month Bul, which is the eighth month, was the house finished.* Thus there is a slight discrepancy between the two passages, though both agree in giving an autumn month as the date. It is possible, however, that, as the Feast of Tabernacles began on the fifteenth of the seventh month and lasted on this occasion for fourteen days (*v.* 65), i.e. till the end of the month, the earlier passage (vi. 38) reckons the completion of the temple by the completion of the dedication ceremony.

4. *the tent of meeting*] A.V. *the tabernacle of the congregation.* The reference is to the sanctuary-tent made by Moses in the wilderness. Cp. Exod. xxv. 22, xxix. 42, 43, xxxiii. 7. The Heb. word (*mō'ēd*) means not an 'assembly' or 'congregation,' but the 'meeting' of two persons; the *tent of meeting* is the place where God meets either Israel as a whole or any individual Israelite who comes to seek Him. There is, however, no allusion to this Mosaic tent in the account of David's care for the ark given in 2 Sam. vi.; on the contrary the ark was placed by him in a tent of his own providing (2 Sam. vi. 17). Probably the Mosaic tent had disappeared long before, perhaps when the Philistines captured the ark (1 Sam. iv.). The reference here to the *tent of meeting* is due probably to the scribe who introduced the mention of the Levites into this verse. Cp. the introductory note to 1 Chr. xiii. 1—14 in the *Cambridge Bible.*

and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. And king Solomon 5
and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the 6
LORD unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim. For the cherubim spread forth their wings over the place of 7
the ark, and the cherubim covered the ark and the staves thereof above. And [1]the staves were so long that the ends 8
of the staves were seen from the holy place before the oracle; but they were not seen without: and there they are, unto this day. There was nothing in the ark save the two tables of 9
stone which Moses put there at Horeb, [2]when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when 10
the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not 11
stand to minister by reason of the cloud: for the glory of the LORD filled the house of the LORD.

[1] Or, *they drew out the staves, so that &c.* [2] Or, *where*

5. *could not be told*] An attempt to *tell* (i.e. 'count') is made in *v.* 63 perhaps by a later hand.

6. *the oracle*] Cp. vi. 16, note.

7. *covered*] The idea is of *screening* or *protecting*, not of simple *covering*.

8. *unto this day*] This was written before the destruction of the temple by the Chaldeans.

9. *nothing...save the two tables of stone*] The writer repels the suspicion that the ark contained any image or symbol; it held nothing but the tables on which the terms of the covenant between JEHOVAH and Israel were inscribed. Tacitus (*Hist.* v. 9) records that when Pompey entered the Temple he found 'a vacant seat and an empty shrine.'

at Horeb] So in Deut. v. 2 ('in Horeb'). The phrase in Exod. xix. 2 (cp. Exod. xix. 11, 18, 20, 23) is 'before the mount [Sinai].' *Horeb* and *Sinai* seem to be different names of the same locality used by different writers.

10. *out of the holy place*] i.e. after depositing the ark in its place.

the cloud] Cp. Exod. xl. 34, 35; Isa. vi. 4; Luke ix. 34, 35. According to 2 Chr. v. 13 a great outburst of praise from the priestly trumpeters and Levitical singers immediately preceded the coming of the cloud.

12 Then spake Solomon, The LORD hath said that he
13 would dwell in the thick darkness. I have surely built thee
an house of habitation, a place for thee to dwell in for ever.
14 And the king turned his face about, and blessed all the
congregation of Israel: and all the congregation of Israel
15 stood. And he said, Blessed be the LORD, the God of
Israel, which spake with his mouth unto David my father,
16 and hath with his hand fulfilled it, saying, Since the day
that I brought forth my people Israel out of Egypt, I chose
no city out of all the tribes of Israel to build an house, that
my name might be there; but I chose David to be over my
17 people Israel. Now it was in the heart of David my father

12, 13 (=2 Chr. vi. 1, 2). SOLOMON'S CRY.

These verses are very obscure. They are absent from LXX. at this point, but they are preserved in a fuller form after *v.* 53. Making two changes of corrupt readings we may translate the Greek as follows:—

'Then Solomon spake concerning the house when he had finished building it,

The sun the LORD *made known in heaven,*
He bade it come forth from thick darkness and dwell there;
Establish (lit. *Build*) *my house, to be a house meet for thyself,*
That thou mayest dwell there for ever.

Behold, is not this written in the book of Jashar?'

The words of the quotation mean: 'It is JEHOVAH who has appointed a dwelling-place for the sun, let Him be pleased to appoint as an eternal dwelling-place for Himself this House which Solomon has built!'

13. *an house of habitation*] Perhaps, *an house for honour.* Heb. *Bĕth-zĕbul.* The verb *zābal* means 'exalt, honour' (B.D.B.), as in Gen. xxx. 20, 'Now will my husband honour me.'

14—21 (=2 Chr. vi. 3—11. Cp. 2 Sam. vii. 1—13). SOLOMON'S WORDS TO THE PEOPLE.

15. *Blessed be the* LORD] A frequent form of thanksgiving (i. 48; v. 7; 1 Sam. xxv. 32, 39; 2 Sam. xviii. 28).

16. *I chose no city &c.*] The meaning apparently is that God chose the man (David), and the man chose the city (Jerusalem). In Chronicles, however, the text is fuller, *I have chosen Jerusalem...and have chosen David.* The shorter text preserved in Kings is more probably original; JEHOVAH chose Jerusalem mediately, through David.

that my name might be there] Cp. v. 5 (note).

to be over] LXX. τοῦ εἶναι ἐπί. The word *king* is avoided as having a 'secular' sound. Cp. i. 35 (note).

17. *it was in the heart of David*] Cp. v. 3; 2 Sam. vii. 1, 2. In 1 Chr. xxii. it is said that David chose the Temple site, and collected workmen and materials for the building.

to build an house for the name of the LORD, the God of Israel. But the LORD said unto David my father, Whereas 18
it was in thine heart to build an house for my name, thou didst well that it was in thine heart: nevertheless thou shalt 19
not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. And 20
the LORD hath established his word that he spake; for I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel. And 21
there have I set a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

19. *thou shalt not build*] Cp. v. 3, note.
21. *wherein is the covenant of the* LORD] Cp. *v.* 9, note.

22—53 (22—50=2 Chr. vi. 12—39). SOLOMON'S PRAYER.

This passage is a Prayer for all Conditions of Men, as the following analysis of its contents sufficiently shews:—

vv. 23—26. For the Royal Family.
27—32. That God may acknowledge the House by accepting the prayer made towards it, and by taking note of the oath made in it.
33, 34. Under Defeat.
35, 36. In Drought.
37—40. Under other calamities.
41—43. For the acceptance of the Stranger's prayer.
44, 45. In time of War.
46—50. In Captivity.
51—53. Conclusion.

It is highly improbable that this prayer in its present form is the work of Solomon. Its language resembles that of Deuteronomy, a book which belongs to a later age than Solomon's. Moreover some of the thoughts have their closest parallels in prophetical writings, such as Ezekiel and Isaiah xl.—lxvi., which belong to the period of the Exile and the Return. But the prayer is not homogeneous, on the contrary it shews signs of having been expanded. It may therefore be ultimately based on some prayer used in the Temple in the time of the Kings, though the main redaction belongs to Deuteronomic times. Public Prayers are usually (witness the Book of Common Prayer) the result of a long process of revision and augmentation carried on to satisfy the needs of successive generations. If the origin of the Temple Prayer was forgotten in process of time, Solomon may have been singled out as its author, because the building of the Temple itself was his work.

With regard to the character of the prayer it is noteworthy that all

22 And Solomon stood before the altar of the LORD in the
presence of all the congregation of Israel, and spread forth
23 his hands toward heaven: and he said, O LORD, the God of
Israel, there is no God like thee, in heaven above, or on
earth beneath; who keepest covenant and mercy [1]with thy
24 servants, that walk before thee with all their heart: who hast

[1] Or, *for*

stress is laid, as in Deuteronomy, on the efficacy of an appointed place of prayer, while nothing is said of the efficacy of particular times of prayer. The three yearly feasts are not noticed, and of sacrifices nothing whatever is said. JEHOVAH is spoken of as a God whom even the heavens cannot contain, who yet knows the heart of the individual man. He is by covenant the God of Israel, yet non-Israelites will be drawn from far to worship him. It should be noted lastly that nothing is said in this prayer (cp. *v.* 48) regarding the ultimate fate of the Temple: contrast ix. 7, 8. The prayer has a universal character; it is fitted for more than one age.

22—26 (=2 Chr. vi. 12—17). HE PLEADS THE PROMISE MADE TO DAVID.

22 *stood*] In *v.* 54 and in 2 Chr. vi. 13 it is explained that the king *kneeled down upon his knees*. Standing was, however, a recognised position in prayer (cp. Exod. xvii. 9 and 12) both in Israel and among the Babylonians, Egyptians, and Assyrians, on whose reliefs figures standing in prayer are often shewn, and it may be that the fuller reading is due to a later gloss.

spread forth his hands] Cp. Exod. ix. 33; Isa. i. 15. Egyptian reliefs shew the worshipper holding his hands widely apart with upturned palms. This was doubtless the manner in Israel also. Cp. Exod. xvii. 12.

toward heaven] Although God's presence in the Temple is recognised (*v.* 11), the higher truth that earth cannot contain Him is never lost sight of throughout this prayer (*vv.* 30, 32, 34, etc.).

23. *there is no God like thee*] The Hebrews, even those of them who were more advanced in knowledge of spiritual truth, constantly used language implying that the gods of the heathen actually existed. Cp. Ps. xcv. 3; xcvi. 4.

in heaven above] Cp. Deut. iv. 39.

who keepest covenant and mercy for...] So marg. The phrase is found in Deut. vii. 9. *Covenant and mercy* is an instance of Hendiadys; it stands for *the covenant of mercy*.

with all their heart] A phrase in the spirit of the writer of Deuteronomy, who constantly sets forth an ideal of 'inwardness' in religion. Cp. *v.* 48, note.

kept with thy servant David my father that which thou didst promise him: yea, thou spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now therefore, 25
O LORD, the God of Israel, keep with thy servant David my father that which thou hast promised him, saying, [1]There shall not fail thee a man in my sight to sit on the throne of Israel; if only thy children take heed to their way, to walk before me as thou hast walked before me. Now therefore, 26
O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will 27
God in very deed dwell on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded! Yet have thou respect unto 28
the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee this day: that thine eyes 29
may be open toward this house night and day, even toward the place whereof thou hast said, My name shall be there:

[1] Heb. *There shall not be cut off unto thee a man from my sight*

25. *There shall not fail thee*] Cp. ii. 4.
to walk before me] Cp. the phrase '[Enoch] walked with God' (Gen. v. 24). The general idea of both phrases is *to live a life acceptable to God.*

26. *thy word*] i.e. thy promise.
be verified] Lit., *be made Amen*; *Amen* being a Heb. adjective signifying 'faithful, sure.'

27—30 (=2 Chr. vi. 18—21). PETITION THAT PRAYER MADE TOWARDS THE TEMPLE MAY BE HEARD.

27. *dwell on the earth*] LXX. adds, *with men* (so 2 Chr. vi. 18). Cp. *v.* 22 (note on *toward heaven*); also Isa. lxvi. 1.

28. *cry*] Or, *loud cry.*

29. *that thine eyes may be open*] A bold anthropomorphism. Cp. 2 K. xix. 16. The expression implies not perception only, but favour also. Cp. *v.* 52.

toward this house] This language does not imply that JEHOVAH *dwells on earth*, but only that the house is a sign of God's presence among men. Cp. *v.* 27.
night] Prayer was made by night in the Temple. Cp. Ps. cxxxiv. 1, 2. For the order *night and day* cp. Gen. i. 5. The Hebrew day begins at 6 p.m.

to hearken unto the prayer which thy servant shall pray
30 toward this place. And hearken thou to the supplication of
thy servant, and of thy people Israel, when they shall pray
toward this place: yea, hear thou in heaven thy dwelling
31 place; and when thou hearest, forgive. [1]If a man sin
against his neighbour, and an oath be laid upon him to
cause him to swear, and he come *and* swear before thine
32 altar in this house: then hear thou in heaven, and do, and
judge thy servants, condemning the wicked, to bring his way
upon his own head; and justifying the righteous, to give him
33 according to his righteousness. When thy people Israel be
smitten down before the enemy, because they have sinned

[1] Or, *Whereinsoever a man shall sin*

toward this place] Such language is in accordance with the Deuteronomic teaching, 'One Sanctuary and One God.' Cp. Deut. xii. 1—18.

30. *in heaven thy dwelling place*] Rather, **towards the place of thy dwelling**, [even] **towards heaven**. The words *towards heaven* are emphatic; the meaning is, 'Let not the prayer be weighed down earthwards, but let it ascend heavenwards, towards the very presence of God Himself.' To reject *towards heaven* as a gloss and to suppose that *towards the place of thy dwelling* means *towards the temple*, is to alter the text against the authority of LXX., and to sacrifice the emphatic words of the clause without compensation. Cp. Deut. xxvi. 15, *from thy holy habitation, from heaven.*

31, 32 (=2 Chr. vi. 22, 23). ORDEAL BY OATH.

31. *If a man sin against his neighbour*] It appears from Exod. xxii. 7—11 that the meaning here is, *If a man cause* (or, *seem to cause*) *his neighbour a loss.* The regulation in Exodus concerns loss or damage in the case of property left on deposit with a neighbour. It is laid down in Exodus (*l.c.*) that in such cases, provided that no witness is available, the suspected person may clear himself by an oath of purgation or imprecation upon himself taken 'before God,' declaring his innocence and invoking judgement upon himself, if he should perjure himself.

before thine altar] The later Jews apparently changed *swearing before* into *swearing by* the altar, and regarded the oath so made as less rigidly binding (Matt. xxiii. 18—20).

32. *his way*] i.e. his conduct, manner of life. Cp. Gen. vi. 12; Ps. cxix. 9; Ezek. iii. 18.

33, 34 (=2 Chr. vi. 24, 25). PRAYER UNDER DEFEAT.

33. *When...be smitten down...because they have sinned*] **Whensoever...is smitten down...because they sin.** The verbs in this verse are frequentatives.

against thee; if they turn again to thee, and confess thy name, and pray and make supplication unto thee in this house: then hear thou in heaven, and forgive the sin of thy 34
people Israel, and bring them again unto the land which thou gavest unto their fathers. When heaven is shut up, 35
and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, [1]when thou [2]dost afflict them: then hear 36
thou in heaven, and forgive the sin of thy servants, and of thy people Israel, [1]when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance. If 37
there be in the land famine, if there be pestilence, if there be blasting *or* mildew, locust *or* caterpiller; if their enemy

[1] Or, *because* [2] Or, *answerest*

confess thy name] Probably what is meant is a confession of the character of God as merciful towards the sinful. In *v.* 35 the fuller phrase is given, *Confess thy name, and turn from their sin.* The same Heb. verb (*hōdāh*) is found in the well-known refrain found in Ps. cxviii. 1; cxxxvi. 1, which might be rendered, *Confess to* JEHOVAH *that He is good, that His mercy endureth for ever.* Cp. Ryle's note on Ezra x. 11 in the *Cambridge Bible.*

34. *and bring them again*] In *vv.* 33, 34*a* there is no reference to captivity, but only to *defeat.* Moreover the phrase *in this house* (*v.* 33) directly excludes the thought of captivity. Probably 34*b* has been transferred by mistake from the end of *v.* 50, where it is needed to complete the sense.

35, 36 (=2 Chr. vi. 26, 27). PRAYER IN DROUGHT.

35. *When*] **Whensoever.** Cp. *v.* 33, note.

when thou dost afflict them] So LXX. The difference between this rendering and that of the margin, *because thou answerest them*, depends on the vowel points. The Hebrew consonantal text might be translated either way.

36. *of thy servants*] LXX. has *of thy servant* (sing.) in reference to Solomon himself, as in *v.* 30.

when thou teachest] Better, **for thou wilt teach.** God's forgiveness will be shewn by the clearer teaching of the *right way* which He will give to His people.

37—40 (=2 Chr. vi. 28—31). PRAYER IN THE MIDST OF OTHER CALAMITIES.

37. *blasting*] Blasting is the result produced on vegetation in Palestine by the blowing of the 'east wind' (Gen. xli. 6; Hos. xiii. 15),

besiege them in the land of their [1]cities; whatsoever plague,
38 whatsoever sickness there be; what prayer and supplication
soever be made by any man, *or* by all thy people Israel,
which shall know every man the plague of his own heart,
39 and spread forth his hands toward this house: then hear
thou in heaven thy dwelling place, and forgive, and do, and
render unto every man according to all his ways, whose
heart thou knowest; (for thou, even thou only, knowest the

[1] Heb. *gates*

the well-known *Scirocco*, or *Sherkiyeh*. 'The name is used of all winds blowing in from the desert—east, south-east, south, and even south-south-west....They come with a mist of fine sand, veiling the sun, scorching vegetation, and bringing languor and fever to men' (G. A. Smith, *Hist. Geography*, p. 67). In Luke xii. 55 the same kind of wind is spoken of as a south wind (*νότος*).

locust or *caterpiller*] Heb. *arbeh...ḥāsīl*. Both words are different names for locusts, describing perhaps different species. *Arbeh* means perhaps 'swarmer,' and *ḥāsīl* 'finisher,' both expressive names. See Driver's note on Joel i. 4 in the *Cambridge Bible*.

if their enemy besiege them] Rather, **if his enemy afflict him**; so LXX. The reference, as *v.* 38 ('every man the plague of his own heart') shews, is to injuries inflicted by private enemies. The calamities of war have been already referred to in *v.* 33.

in the land of their cities] Lit., *in the land of his gates*, i.e. (if the text be sound) 'in his own land.' The phrase emphasizes the fact that a private, not public, enemy is meant. But perhaps we should read (cp. LXX.) *within any of his* (i.e. Israel's) *gates*. Cp. Ps. cxxvii. 5.

plague] Lit., *blow*, i.e. any calamity sent as a sign of the Divine displeasure, not necessarily a *pestilence*; LXX. *συνάντημα*. Thus the Prayer Book speaks of 'a plague of *rain and waters*.'

38. *by any man*, or *by all thy people Israel*] Rather, **by any man of all thy people Israel**. The conjunction is not found in the Hebrew, and the second phrase is not found in LXX. and seems to be merely a gloss on the first. The gloss is no doubt correct, for 'mankind' here is limited to Israel. The case of the 'stranger' is dealt with in *vv.* 41—43.

toward this house] A more accurate phrase than 'in this house' (*v.* 33), for the worshipper stood in the court facing the house.

39. *and do*] Cp. Ps. cxix. 126, 'It is time for the LORD *to work*,' where the Heb. word is the same.

unto every man] The emphasis laid on the religious significance of the individual is said to be characteristic of an age later than that of Solomon. Such emphasis is specially to be noted in Ezekiel (ch. xviii.).

knowest the hearts] Cp. 1 Sam. xvi. 7; Jer. xvii. 10.

hearts of all the children of men;) that they may fear thee 40
all the days that they live in the land which thou gavest
unto our fathers. Moreover concerning the stranger, that 41
is not of thy people Israel, when he shall come out of a far
country for thy name's sake; (for they shall hear of thy 42
great name, and of thy mighty hand, and of thy stretched
out arm;) when he shall come and pray toward this house;
hear thou in heaven thy dwelling place, and do according to 43
all that the stranger calleth to thee for; that all the peoples
of the earth may know thy name, to fear thee, as doth thy
people Israel, and that they may know that [1]this house
which I have built is called by thy name. If thy people go 44
out to battle against their enemy, by whatsoever way thou
shalt send them, and they pray unto the LORD toward the
city which thou hast chosen, and toward the house which

[1] Or, *thy name is called upon this house &c.*

40. *that they may fear thee*] This verse has a Deuteronomic ring. Cp. Deut. xii. 1; xiv. 23.

41—43 (=2 Chr. vi. 32, 33). THE STRANGER'S PRAYER.

41. *the stranger*] The persons spoken of here are foreigners who join themselves to Israel and remain in the land as proselytes. Cp. Isa. lvi. 6, 7 (important); Zech. viii. 23. After the Return from the exile in Babylon such cases seem not to have been infrequent.

42. *mighty hand...stretched out arm*] Cp. Deut. iv. 34.

43. *that this house...is called by thy name*] The writer uses this cautious circumlocutionary phrase to avoid the anthropomorphism involved in the direct statement, 'This house is thy dwelling'; contrast *v.* 13. Such circumlocutions are characteristic of an age later than that of Solomon.

44, 45 (=2 Chr. vi. 34, 35). PRAYER IN TIME OF WAR.

44. *If thy people go out*] A new case. Israel is not 'smitten' and driven back upon Jerusalem as in *v.* 33, but he is advancing against an enemy, perhaps invading an enemy's country. The double phrase, *toward the city...and toward the house*, is the natural complement to the phrase *go out to battle.*

by whatsoever way thou shalt send them] Cp. Deut. xx. 1—4, where it is similarly assumed that war will be carried out under Divine sanction.

the city which thou hast chosen] Cp. *v.* 48. This phrase occurs in different forms eight times in the books of Kings, or nine times if we

45 I have built for thy name: then hear thou in heaven their
prayer and their supplication, and maintain their [1]cause.
46 If they sin against thee, (for there is no man that sinneth
not,) and thou be angry with them, and deliver them to the
enemy, so that [2]they carry them away captive unto the land
47 of the enemy, far off or near; yet if they shall bethink them-
selves in the land whither they are carried captive, and turn
again, and make supplication unto thee in the land of them
that carried them captive, saying, We have sinned, and have
48 done perversely, we have dealt wickedly; if they return unto
thee with all their heart and with all their soul in the land
of their enemies, which carried them captive, and pray unto
thee toward their land, which thou gavest unto their fathers,
the city which thou hast chosen, and the house which I have
49 built for thy name: then hear thou their prayer and their
supplication in heaven thy dwelling place, and maintain
50 their [1]cause; and forgive thy people which have sinned
against thee, and all their transgressions wherein they have
transgressed against thee; and give them [3]compassion before

[1] Or, *right* [2] Heb. *they that take them captive carry them away*
[3] Heb. *to be for compassion*

count p. 16. In its fullest form it is found in ch. xiv. 21, 'Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there.' Cp. 2 K. xxi. 7. This form corresponds closely with that used in the great passage of the Law in which a single sanctuary for all Israel is prescribed, 'Unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices,' &c. Deut. xii. 5, 6). The ordinance of a single sanctuary is characteristic of Deuteronomy (Deut. xii. 11, 21; xiv. 23, 24; xv. 20; xvi. 2, 6, 11; xxvi. 2). In Deuteronomy Jerusalem is never named as the city chosen for God's sanctuary, but this identification is made in Kings, namely in xi. 13, 32, 36; xiv 21; 2 K. xxi. 7; xxiii 27.

45. *and maintain their cause*] Better, *and do them* **right** (marg.).

46—50 (= 2 Chr. vi. 36—39). PRAYER IN CAPTIVITY.

46. *or near*] Such as the land of Edom (Amos i. 6, 9).

48. *with all their heart and...soul*] A form of phrase common in Deuteronomy, e.g. iv. 29.

50 *give them compassion*] Rather, **make them objects of compassion**. The same phrase is found in Ps. cvi. 46 [44 *P.-B. Version*],

those who carried them captive, that they may have compassion on them: for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them whensoever they cry unto thee. For thou didst separate them from among all the peoples of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread forth toward heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not [1]failed one word of all his good promise, which he promised by the hand of Moses his

[1] Heb. *fallen*

'he made all those that led them away captive to pity them' (P.-B. V.). The sense would be more complete if *v.* 34 *b*, which is out of place where it stands, were read here. Cp. note on *v.* 34.

51—53 (no parallel in 2 Chr. vi.). ISRAEL GOD'S PEOPLE.

51. *thy people, and thine inheritance*] A bold anthropomorphism underlies the expression *thine inheritance* (or *thy possession*). So in Deut. xxxii. 8, 9 JEHOVAH is represented as dividing up the nations and retaining Israel for Himself. Cp. Deut. iv. 19, 20; ix. 26, 29.

the furnace of iron] Better, **the iron furnace**, as in Jer. xi. 4. A furnace hot enough for smelting iron is meant.

52. *open*] Cp. *v.* 29, note.

54—61 (no parallel in 2 Chr. vi.). SOLOMON'S DIMISSORY BLESSING OF ISRAEL.

55. *blessed*] The solemn blessing of the people is assigned to the priests in Num. vi. 22—27, but it was also performed by laymen, e.g. by Joshua (Josh. xxii. 6) and by David (2 Sam. vi. 18).

56. *rest*] **a resting place**, Heb. *mĕnūḥāh* (Deut. xii. 9; Isa. xi. 10). The gift of Canaan to Israel is regarded as confirmed by the establishment of the House of JEHOVAH in it. Cp. Deut. xii. 9—12.

promise] Cp. Josh. xxi. 45.

57 servant. The LORD our God be with us, as he was with
58 our fathers: let him not leave us, nor forsake us: that he
may incline our hearts unto him, to walk in all his ways, and
to keep his commandments, and his statutes, and his judge-
59 ments, which he commanded our fathers. And let these
my words, wherewith I have made supplication before the
LORD, be nigh unto the LORD our God day and night, that
he maintain the cause of his servant, and the cause of his
60 people Israel, [1] as every day shall require: that all the peoples
of the earth may know that the LORD, he is God; there is
61 none else. Let your heart therefore be perfect with the
LORD our God, to walk in his statutes, and to keep his com-
62 mandments, as at this day. And the king, and all Israel
63 with him, offered sacrifice before the LORD. And Solomon
offered for the sacrifice of peace offerings, which he offered
unto the LORD, two and twenty thousand oxen, and an
hundred and twenty thousand sheep. So the king and all
the children of Israel dedicated the house of the LORD.
64 The same day did the king hallow the middle of the court

[1] Heb. *the thing of a day in its day*

58. *incline our hearts*] For the doctrine that God inclines men's hearts either towards Himself or away from Himself, cp. xviii. 37 (where two opposing renderings are given in R.V.); Isa. lxiii. 17.

commandments...statutes...judgements] Cp. ii. 3, note.

59. *as every day shall require*] Literally, *the thing of a day in its day*. The phrase may be rendered very differently according to the context in which it occurs, e.g. Exod. v. 13 (your *daily tasks*); xvi. 4 (*a day's portion*).

60. *all the peoples*] Cp. *v.* 43.

there is none else] Cp. Deut. iv. 35, 39.

61. *perfect with the LORD*] Cp. xi. 4. The phrase means *undivided in the service of the One True God.*

62—66 (=2 Chr. vii. 4—10). THE SACRIFICES OF CONSECRATION.

63. *peace offerings*] Cp. iii. 15, note. Here perhaps *offerings in fulfilment of a vow* are meant. Solomon may have vowed a certain number of sacrifices on the completion of the Temple.

and an hundred and twenty thousand sheep] These words are omitted in LXX. (B) perhaps by homœoteleuton. According to *v.* 5 the sheep and oxen that were sacrificed 'could not be numbered.'

64. *did...hallow the middle of the court*] Apparently the portions of the sacrifices which belonged 'to the LORD' were burnt in a great fire in the Court and not upon the altar.

that was before the house of the LORD; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offering, and the meal offering, and the fat of the peace offerings. So Solomon held 65
the feast at that time, and all Israel with him, a great congregation, from the entering in of Hamath unto the brook of Egypt, before the LORD our God, seven days and seven days, even fourteen days. On the eighth day he sent the people 66
away, and they blessed the king, and went unto their tents

meal offering] A meal offering consisted of fine flour mixed with oil and frankincense. It was offered sometimes as a dough, and sometimes as a cake. See Lev. ii. 1—13. Similar offerings, cakes called *kawwānim*, were made to the *Queen of Heaven* (Astarte?) by idolatrous Jewish women (Jer. vii. 18; xliv. 19).

the fat] This as the choice part was always to be offered by burning; other parts of the victim were eaten either by the worshipper and his family or by the priests. Cp. Exod. xxiii. 18; 1 Sam. ii. 15, 16.

the brasen altar] Rather, *the altar of bronze*. Acc. to Exod. xxvii. 1, 2 it was made of acacia wood overlaid with bronze.

65. *the feast*] Cp. *v.* 2, note.

the entering in of Hamath] Hamath, the modern Hama, on the Orontes nearly a hundred miles north of Damascus, was of course outside the Promised Land. The *Entering in* (or *Approach*) of Hamath is to be identified with the Beḳā'a, the district where the valley of the Orontes opens out into a plain between the Lebanon and the Anti-Libanus. This is described as the Northern limit of the Promised Land (Num. xiii. 21; Josh. xiii. 5). It was probably lost soon after the death of Solomon and not recovered until the time of Jeroboam II. (2 K. xiv. 25).

the brook of Egypt] *Brook* is the usual translation of the Heb. *Naḥal*, Arab. *Wādi*. It means a watercourse, often very deep and wide and with precipitous banks. Such a watercourse is often dry in summer. Cp. xvii. 3, note. The *brook* intended here is the Wadi el Arish which forms the border between Egypt and Palestine. In 1 Chr. xiii. 5 it is called 'Shihor the brook of Egypt.'

seven days and seven days] The feast was repeated for the sake of those who could not find room for themselves on the first occasion. LXX. has *seven days* simply.

66. *On the eighth day*] i.e. in each case, for the feast and for the supplementary feast.

unto their tents] The Heb. word for 'tent' (*ōhel*) here approaches in meaning the corresponding Arabic word (*ahl*) which denotes a man's household or his own people.

joyful and glad of heart for all the goodness that the LORD had shewed unto David his servant, and to Israel his people.

9 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house,
2 and all Solomon's [1]desire which he was pleased to do, that the LORD appeared to Solomon the second time, as he had
3 appeared unto him at Gibeon. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine
4 eyes and mine heart shall be there perpetually. And as for thee, if thou wilt walk before me, as David thy father walked,

[1] Or, *delight*

CH. IX. 1—9 (=2 Chr. vii. 11—22). THE ANSWER IN A VISION TO SOLOMON'S PRAYER.

This section stands in closest relation to viii. 22—53 (Solomon's Prayer), and its language bears similar clear traces of the influence of the book of Deuteronomy. It can hardly be doubted that both viii. 22—53 and ix. 1—9 come from the editor of Kings himself, and not from the royal annals of Solomon's day. The two passages are to be compared with the speeches which ancient historians sometimes composed and put into the mouths of the great men whose careers they describe. Such speeches are founded upon a historical situation and illustrate the condition of affairs on particular occasions, but they are not themselves historical in the sense of being drawn from contemporary reports. Similarly the Prayer of Solomon and the Answer to it, as they stand here, are not to be thought of as verbally accurate reports, for they plainly use the language and express the thoughts of a later time, yet they are based on a historical situation, and they agree in substance with that situation and its subsequent developments.

1. *and all Solomon's desire*] The same Heb. word as in *v.* 19, 'and that which Solomon *desired* to build *for his pleasure* in Jerusalem.' The phrase is equivalent to *et cetera*.

2. *at Gibeon*] In a dream; see iii. 5 ff.

3. *I have hallowed*] The same Heb. word as in viii. 64. Man hallows with sacrifices and prayers, God hallows by acceptance.

to put my name there] A Deuteronomic phrase (Deut. xii. 5, 21).

mine eyes &c.] The phrase suggests attention and care. Cp. Gen. xliv. 21; Deut. xi. 12.

perpetually] Lit., *all the days*, as in Matt. xxviii. 20, marg.; the meaning is 'through all times of good or ill.'

4. *if thou wilt walk &c.*] The same promise is more briefly given in vi. 12.

in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgements; then I will establish the throne of thy 5
kingdom over Israel for ever; according as I [1]promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall turn away from 6
following me, ye or your children, and not keep my commandments and my statutes which I have set before you, but shall go and serve other gods, and worship them: then 7
will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all peoples: [2]and though this house be so 8
high, yet shall every one that passeth by it be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? And they shall 9

[1] Or, *spake concerning*

[2] Or, *and this house shall be high; every one &c.*

as David...in integrity of heart] i.e. with whole-hearted service, without turning aside to the worship of other gods. Cp. iii. 3; xi. 4.

5. *There shall not fail &c.*] See ii. 4, note.

6. *go and serve other gods, and worship them*] This is Deuteronomic language (Deut. xxix. 26).

7. *a proverb and a byword*] Cp. Deut. xxviii. 37; Jer. xxiv. 9, 'a reproach and *a proverb, a byword* and a curse.' The Heb. word *māshāl* translated here 'proverb' (so also Prov. i. 1; x. 1; *al.*) and 'parable' in Isa. xiv. 4 means 'a moralising reflection, a moral,' sometimes expressed in a single sentence, sometimes in a poem of several verses. The poem called *māshāl* in Isa. xiv. 4 (cp. Num. xxi. 27 ff.) is a satire on the fallen greatness of the king of Babylon. Cp. the concluding couplet of Johnson's satire on the career of Charles XII. of Sweden:

'He left the name, at which the world grew pale,
To point *a moral* (*māshāl*) or adorn a tale.'

8. *and though this house be so high, yet shall every one...be astonished*] Lit. (see marg.) *and this house shall be high; every one...shall be astonished.* Probably *'elyōn* 'high' is a euphemistic disguise for *lĕ-'iyyim* 'for ruins.' The original text 'This house shall become ruins' has been changed to 'This house shall be high,' in order to avoid words of ill omen, just as in the Heb. text of xxi. 10 'Thou didst curse God' has been changed into 'Thou didst bless God.' Pesh. *This house shall be desolate*; Targ. *This house which was high shall be desolate.*

shall hiss] i.e. shall give a whistle of astonishment, 'a long low sibilation,' in Tennyson's phrase.

answer, Because they forsook the LORD their God, which brought forth their fathers out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath the LORD brought all this evil upon them.

10 And it came to pass at the end of twenty years, wherein Solomon had built the two houses, the house of the LORD
11 and the king's house, (now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon
12 gave Hiram twenty cities in the land of Galilee. And Hiram

9. *laid hold on*] The same Heb. word as in Prov. iii. 18 '[Wisdom] is a tree of life to them that *lay hold upon* her'; and in Isa. xxvii. 5. The idea is of holding something with resolution.

10—X. 29. VARIOUS NOTICES CONCERNING THE ACTS OF SOLOMON.

This section consists of a number of detached notices of Solomon's reign not arranged in any definite order. It seems very probable from a comparison with LXX. that the text has suffered by interpolation and in other ways. The order of the Greek in ch. ix. is, *v.* 24 (Pharaoh's daughter), *vv.* 10—14 (Hiram), *vv.* 26—28 (Hiram again); *vv.* 15—23, 25 are omitted. LXX. thus brings together the two paragraphs concerning Hiram which the Heb. text separates. The omitted verses (except 16) are given in the Greek between x. 22 and x. 23, a place equally well suited for them. In ch. x. both in Heb. and LXX. *vv.* 11, 12 break awkwardly into the story of the visit of the Queen of Sheba.

The whole section is written as a kind of panegyric on Solomon's reign; notice, e.g. the exemption of Israel from bond-service (ix. 22), the spices from Sheba (x. 10), the abundance of gold (*v.* 21), and of cedars (*v.* 27). The age of Solomon was a golden age in the eyes of the later Hebrews, and the facts presented in ch. xi. are needed to correct the idealised picture given in chs. iv., ix., and x.

10—14 (cp. 2 Chr. viii. 1, 2). HIRAM'S TRANSACTIONS WITH SOLOMON. THE LAND OF CABUL.

10. *twenty years*] Cp. vi. 37, 38; vii. 1.

11. *gave Hiram*] Not in payment for the building materials supplied by Hiram, for they were paid for otherwise (v. 10, 11). The cities were purchased from Solomon at the considerable price of 120 talents of gold (*v.* 14). Hiram no doubt desired more land of his own on which to grow food for his household (v. 9), and Solomon after 20 years of amity with Tyre consented to sell twenty cities, but it was evidently grudgingly done.

came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said, What 13
cities are these which thou hast given me, my brother? And [1]he called them the land of Cabul, unto this day.
And Hiram sent to the king sixscore talents of gold. 14

And this is the [2]reason of the levy which king Solomon 15
raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. Pharaoh king of Egypt had gone 16

[1] Or, *they were called* [2] Or, *account*

Galilee] In the Old Testament *Galilee* denotes the country about Kedesh, i.e. a small district of Naphtali. The Galilee of the New Testament was far more extensive. Cp. Josh. xx. 7; 2 K. xv. 29; Isa. ix. 1 [viii. 23].

12. *they pleased him not*] The Chronicler, who evidently disliked the transaction and abbreviates the account of it, understands too hastily from these words that Hiram refused the cities. He accordingly speaks of them as the cities which Hiram *gave to Solomon* (2 Chr. viii. 2), but this language is misleading in its brevity.

13. *he called them*] Better as marg., **they were called.**

Cabul] It has been thought that the name was given by Hiram and that it bears a depreciatory signification. But the meaning of the word is unknown, and the rendering, *he* [Hiram] *called them*, is quite uncertain.

14. *sixscore*] *Six* and its multiples were used among the Hebrews and Babylonians just as *ten* and its multiples are used among us; i.e. they were treated as 'round numbers.' Cp. *v.* 28, *four hundred and twenty* (60 × 7); x. 10, *a hundred and twenty* (60 × 2); 14, *six hundred threescore and six* (6 × 111); 16, *six hundred* (60 × 10); 29, *six hundred* (60 × 10).

15—23 (17—23 = 2 Chr. viii. 4—10). CITIES BUILT BY TASK-WORK.

This section is missing from LXX. (B), but is found in codex A.

15. *the reason*] Better as marg., **the account.**

the levy] Cp. iv. 6, note.

Millo] Usually called *the Millo*, which means perhaps 'the filling up' (*v.* 24; xi. 27; 2 Sam. v. 9). The *Millo* was probably a tower which filled up a gap in the defences built by David. See *Excavations on Ophel* 1923–5. (P.E.F., 1926), pp. 79 ff.

Hazor] In Naphtali on the northern border of Israel (Josh. xi. 1; Jud. iv. 2).

Megiddo] Cp. iv. 12, note.

Gezer] The site of this city has been discovered almost due west of Jerusalem at Tell-el-Jezer, and confirmed by an inscription in Hebrew

up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a portion
17 unto his daughter, Solomon's wife. And Solomon built
18 Gezer, and Beth-horon the nether, and Baalath, and [1]Tamar

[1] Another reading is, *Tadmor* So 2 Chr. viii. 4.

tĕḫūm Gezer, 'the boundary of Gezer,' found on a rock by the roadside. The excavations of the Palestine Exploration Fund (*Quarterly Statements*, 1902—1905) at this place have brought to light remains of various ages in eight different strata, some of very great antiquity, reaching, it has been said, into the third millenium B.C. The earliest definite date however in the history of the city seems to be the time of Amenhotep III. of Egypt, and agreeably with this the Tell-el-Amarna tablets shew that Gezer was under Egyptian rule as early as about 1400 B.C., i.e. probably before the Israelite conquest of Canaan. After this date Egyptian authority declined in Palestine, and it is recorded in Jud. i. 29 that the Canaanites maintained themselves in Gezer though surrounded by the Ephraimites. A very large number of Egyptian objects, principally scarabs, have been found during the excavations. In the time of the Maccabees Gazara (i.e. Gezer) was fortified by the Syrians in order to keep Judah in subjection, but it passed later into the hands of the Maccabees (1 Macc. ix. 52; xiii. 53).

16. *Pharaoh*] Cp. iii. 1, note.

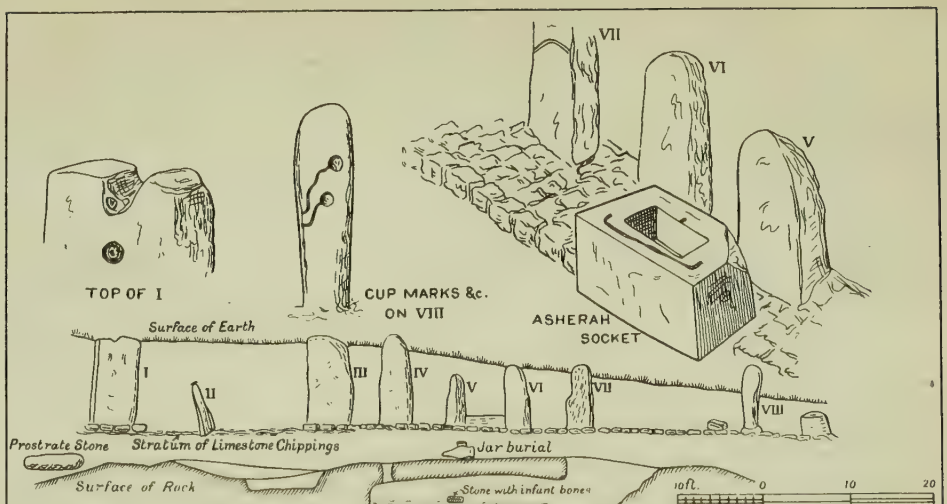
a portion] i.e. a dowry. Heb. *shillūḥim*, 'parting gifts.'

17. *Beth-horon the nether*] The two Beth-horons (Upper and Lower) commanded an important ancient road leading from the north-west to Jerusalem.

18. *Baalath*] A city of (the southern) Dan, not far from Beth-horon. Cp. Josh. xix. 44.

Tamar] The reading of the name is uncertain. The Heb. text (*Kĕthîb*) has T-M-R which may be read *Tamar*, though other pronunciations are possible. The Heb. margin (*Kĕrî*) has *Tadmor*, a reading possibly derived from Chron. The choice is between *Tamar* and *Tadmor*, the former in the south of Judah near the southern end of the Dead Sea, the latter (identified with *Palmyra*) on an oasis north-east of Damascus, half-way between Damascus and the Euphrates. A decision is difficult. The description *in the wilderness* suits both cities equally well. In favour of *Tamar* may be urged the further description *in the land*, i.e. 'in the land of Israel,' unless the words be a gloss. Against *Tadmor* it is urged that no such city is mentioned (except in a doubtful reading of this passage and its parallel in Chron.) until circ. 34 B.C. when Mark Antony threatened it with attack. But such an argument from silence is very precarious. All that can be said is that the text in Kings is highly uncertain, and that the evidence of our next oldest authority (2 Chr. viii. 4) is in favour of *Tadmor*. The reading of LXX. is uncertain. Θερμαθ (codex A) or Θερμαι (codex B)[1]. (The Heb. letters D and R however are so much alike that the ρ of the Greek may be a mistake for a D which the translators found in the Hebrew.)

[1] 1 K. ii. 46 *d* (ed. Swete), but Ἰεθερμαὰθ in x. 23.



The high place at Gezer, excavated in 1902, showing nine "pillars" (*Maççēbōth*) and the socket for an *Ashērah* (1 K. xiv. 23).

in the wilderness, in the land, and all the store cities that 19
Solomon had, and the cities for his chariots, and the cities
for his horsemen, and that which Solomon desired to build
for his pleasure in Jerusalem, and in Lebanon, and in all the
land of his dominion. As for all the people that were left of 20
the Amorites, the Hittites, the Perizzites, the Hivites, and
the Jebusites, which were not of the children of Israel; their 21
children that were left after them in the land, whom the
children of Israel were not able utterly to destroy, of them
did Solomon raise a levy of bondservants, unto this day.
But of the children of Israel did Solomon make no bond- 22

19. *store cities*] In these would be stored stores and provision of all kinds for man and beast, so that the *store cities* would include the cities for chariots and horsemen. The officer called 'steward' or 'treasurer' (Isa. xxii. 15) doubtless had the oversight of these. Cp. Exod. i. 11.

and in Lebanon] The house of the forest of Lebanon (vii. 2) was in Jerusalem, but it is not unlikely that Solomon had a residence for summer among the mountains.

20. *the Amorites*] 'Seven nations' of Canaan are mentioned, but of the five mentioned here only two were of importance. The *Amorites* gave their name to the land, so that Palestine and Phœnicia were known to the Assyrians as *the land of the A-mur-ru*, and the inhabitants both east and west of Jordan were known to Israel as Amorites (Josh. x. 5; xxiv. 12). The *Hittites* on the other hand were apparently few in Canaan, but they were an off-shoot from a powerful people whose home in the north-east of Syria was known to the Assyrians as *Hatti*-land. Their capitals were Kadesh on the Orontes and Carchemish on the Euphrates. Round these they fought for centuries on equal terms with the Egyptians and Assyrians, and their power may be said to have lasted down to the capture of Carchemish by Sargon king of Assyria in 717 B.C. Cp. x. 29; 2 K. vii. 6.

the Perizzites] Usually mentioned along with the Canaanites (Gen. xiii. 7; Jud. i. 4).

the Hivites] Josh. ix. 7 (inhabitants of Gibeon); xi. 3 (as dwelling under Mount Hermon).

the Jebusites] See Jud. i. 21; 2 Sam. v. 6 ff.

21. *their children that were left*] Cp. Jud. i. 19—36, an important passage which shews that the Israelite conquest of Canaan was far from complete at the time at which the passage was written.

raise a levy of bondservants] Cp. Josh. ix. 18—27; Jud. i. 28.

22. *But of the children of Israel*] The statement of this verse must be read in connexion with v. 13 ff.; xii. 4 ff., whence it appears that though Solomon did not reduce any Israelite to permanent slavery, yet he imposed upon his own people a corvée which was felt to be very burdensome. What a king could do short of making his people hewers of stone and wood is described in 1 Sam. viii. 11—17.

servants: but they were the men of war, and his servants, and his princes, and his captains, and rulers of his chariots and
23 of his horsemen. These were the chief officers that were over Solomon's work, five hundred and fifty, which bare rule
24 over the people that wrought in the work. But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.
25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, burning incense therewith, *upon the altar* that was before the LORD. So he finished the house.
26 And king Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the
27 land of Edom. And Hiram sent in the navy his servants,

23. *five hundred and fifty*] In 2 Chr. viii. 10, *two hundred and fifty*. But see the note on v. 16.

24, 25 (cp. 2 Chr. viii. 11—13). TWO FRAGMENTARY NOTICES.

24. *unto her house*] Cp. iii. 1; vii. 8.

25. *And three times*] 2 Chr. viii. 13 adds, *even in the feast of unleavened bread* (i.e. the Passover), *and in the feast of weeks, and in the feast of tabernacles*. Cp. Exod. xxiii. 14—17; Deut. xvi. 16.

before the LORD] This expression which suggests a *local* Divine Presence is avoided in 2 Chr. viii. 13, *before the porch*.

So he finished the house] This clause appears (in the form, *So the house of the LORD was perfected*) in 2 Chr. viii. 16. Here in Kings it seems to be misplaced. It is probably an editorial note to the effect that the section of the book relating to the building and organisation of the Temple is finished.

26—28 (=2 Chr. viii. 17, 18). SHIPS SENT TO OPHIR.

26. *Ezion-geber*] At the head of the gulf of Akaba, the eastern arm of the Red Sea. Jehoshaphat followed Solomon's example (xxii. 48), but without his success; the ships were wrecked.

Eloth] Called *Elath* 2 K. xiv. 22; xvi. 6; Deut. ii. 8. Elath, the Ailana of the Greeks and Romans, played a more important part in history than Ezion-geber; probably its harbour was better, and its importance grew as that of Ezion-geber diminished. Elath was 'built,' i.e. fortified and restored to Judah by Azariah (Uzziah), but lost to the Syrians by his grandson Ahaz.

the Red Sea] Heb. *Yam Suph*, 'sea of rushes' (or 'reeds'). It is applied to the gulf of Akaba (as here), and also to the gulf of Suez (Exod. xiii. 18. Cp. Exod. x. 19).

shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir, and fetched from 28
thence gold, four hundred and twenty talents, and brought it to king Solomon.

And when the queen of Sheba heard of the fame of 10
Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem 2

27. *that had knowledge of the sea*] The Israelites must have known something of the management of ships at least for short coasting voyages or for fishing (Gen. xlix. 13; Deut. xxxiii. 18, 19; Jud. v. 17), but they seem to have had no experience of distant expeditions by sea.

28. *Ophir*] The situation of Ophir is quite uncertain; see note on x. 11.

four hundred and twenty talents] LXX. (B) has *a hundred and twenty talents*, as in *v.* 14; perhaps the Greek translators understood both verses as referring to the same transaction.

CH. X. 1—13 (=2 Chr. ix. 1—12). THE VISIT OF THE QUEEN OF SHEBA.

1. *Sheba*] A people called *Sheba* is mentioned twice in the Table of the Nations given in Gen. x., namely, in *v.* 7 as a descendant of Cush (Ethiopia) the son of Ham, and in *v.* 28 among various Arabian tribes descended from Shem. Thus *Sheba* was a people of mixed African and Asiatic descent, dwelling in South Arabia. In this district inscriptions and coins have been found testifying to the existence of a Sabean kingdom of a comparatively high degree of civilisation. From Ezek. xxvii. 22 it appears that Sheba exported spices, gold, and precious stones. How far to the north the Sabean kingdom extended is not known, but it is clear that its kings did not feel themselves safe from the Assyrians in the Eighth Century B.C. Tiglath-pileser III. (745—727 B.C.) on a broken tablet seems to mention the Sabeans among the Arabian tribes who brought him camels and other tribute, and Sargon (722—705 B.C.) received the tribute of 'Samsi queen of Aribi (Arabia)' and 'It'amara king of Sheba,' even 'gold, horses, and camels.'

of the fame of Solomon concerning the name of the LORD] The words *concerning the name of the LORD* are a duplicate and correction of the words which precede, added as a warning against secular pride. The text of 2 Chr. ix. 1 is without this addition.

to prove him] The same Heb. word as Gen. xxii. 1.

hard questions] 'Riddles.' The same Heb. word as in Jud. xiv. 12—18; Ezek. xvii. 2.

with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was
3 in her heart. And Solomon told her all her questions: there was not any thing hid from the king which he told her
4 not. And when the queen of Sheba had seen all the wisdom
5 of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the [1]attendance of his ministers, and their apparel, and his cupbearers, and [2]his ascent by which he went up unto the house of the
6 LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of
7 thine [3]acts, and of thy wisdom. Howbeit I believed not the

[1] Heb. *standing* [2] Or, *his burnt offering which he offered in &c.* [3] Or, *sayings*

2. *she communed.. in her heart*] i.e. she tested him as she had proposed to herself.

3. *hid from*] i.e. unknown to, or, not understood by.

5. *the meat of his table*] See iv. 22, 23.

the sitting of his servants] A ruler's state was measured by the number and importance of those who sat at his table. Cp. xviii. 19; Neh. v. 17, 18.

the attendance of his ministers] Literally, *the standing of his ministers*, i.e. their waiting at table. The words 'servant' and 'minister' are used differently in modern English. Here the *servant* (Heb. *'ebed*) is one of the great officers of state, the *minister* (Heb. *mĕshārēth*) is one who waits at table.

his cupbearers] The cupbearer held an important position in the household of an Eastern king, for his office was one of trust (Gen. xl. 2, 21; Neh. i. 11).

his ascent] Zion (viii. 1, note) was on a lower level than the Temple, and was possibly separated from it by a valley over which Solomon would seem to have built a causeway or a stairway. But the true rendering of the Hebrew is probably, *his burnt offerings which he offered in the house of the* LORD (LXX. τὴν ὁλοκαύτωσιν αὐτοῦ). The queen was impressed by the stately worship offered by Solomon in the Temple. In 2 Chr. ix. 4, 'ascent,' the Heb. word is different.

there was no more spirit in her] She 'was overcome.' Cp. Josh. v. 1.

6. *acts*] Marg., *sayings*. The word (Heb. *dĕbārīm*) is used in both senses. Cp. xi. 41; xiv. 19; *al*; also the Heb. title of the book of Chronicles, 'The Acts (or 'events') of the Days.' A better rendering perhaps is, 'affairs, matters.'

words, until I came, and mine eyes had seen it: and, behold, the half was not told me: [1]thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, 8
happy are these thy servants, which stand continually before thee, *and* that hear thy wisdom. Blessed be the LORD thy 9
God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgement and justice. And she 10
gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, 11
that brought gold from Ophir, brought in from Ophir great plenty of [2]almug trees and precious stones. And the king 12

[1] Heb. *thou hast added wisdom and goodness to the fame*
[2] In 2 Chr. ii. 8, ix. 10, *algum trees*. Perhaps, *sandal wood*.

7. *the fame*] Or, *report*; the same Heb. word as in Gen. xlv. 16; Isa. liii. 1.

8. *stand...before thee*] i.e. are in thy service and are admitted to thy council. Cp. xii. 6, 8; xvii. 1; xxii. 21; 2 K. v. 25; Deut. i. 38; x. 8. The phrase is used to describe service whether rendered to God or to man.

9. *loved Israel*] Cp. 2 Chr. ii. 11.

judgement and justice] Heb. *mishpaṭ* and *ṣĕdāḳah*. Better, *justice and righteousness*. Justice (*mishpaṭ*) means securing particular threatened rights to their owners. Cp. iii. 28. Righteousness (*ṣĕdāḳah*) means all doing of right.

10. *a hundred and twenty talents of gold*] A very large sum to be regarded rather as tribute than as a complimentary gift. Cp. iv. 21; 2 K. xvii. 4.

11, 12. GOLD AND ALMUG TREES.

These verses interrupt the story of the Queen of Sheba. No doubt the gold and incense from Sheba suggested the gold and almug trees from Ophir.

11. *from Ophir...almug trees*] In 2 Chr. ix. 10 *algum*. Perhaps, *sandal wood* (R.V. marg.). Another suggestion is *ebony*. This uncertainty as to the meaning of *almug* (*algum*) adds to the difficulty of identifying *Ophir*. If *sandal wood* be meant here, and *peacocks* be the right rendering in *v.* 22, *Ophir* might be some part of the coast of India. If *ebony* be meant here, and *peacocks* be a mistake in *v.* 22, *Ophir* may be identical with the *Punt* known to the Egyptians. *Punt* probably denotes the Ethiopian coast of the Red Sea with part of

made of the almug trees [1]pillars for the house of the LORD,
and for the king's house, harps also and psalteries for the
singers: there came no such almug trees, nor were seen,
13 unto this day. And king Solomon gave to the queen of
Sheba all her desire, whatsoever she asked, beside that
[2]which Solomon gave her of his royal bounty. So she
turned, and went to her own land, she and her servants.
14 Now the weight of gold that came to Solomon in one
year was six hundred threescore and six talents of gold,
15 beside *that which* the chapmen *brought*, and the traffic of
the merchants, and of all the kings of the mingled people,

[1] Or, *a railing* Heb. *a prop*
[2] Heb. *which he gave her according to the hand of king Solomon*

Somaliland together with part of the shore of Arabia. It may be again that Ophir denotes the south coast of Arabia, but that the ships which went to Ophir touched also at points on the African shore. In any case we are not expressly told that the merchandise mentioned in *vv.* 11, 22 came all from Ophir.

12. *pillars*] In 2 Chr. ix. 11 a different word meaning *terraces, raised paths*, is used.

psalteries] Heb. *nēbel.* This instrument is generally identified with that called *santir* among the Arabs. It is a long box with a flat bottom covered with a somewhat convex sounding-board over which the strings are stretched (Nowack, *Heb. Archäologie*, I. 275). The harp (Heb. *kinnor*) was a simpler instrument; a *lyre* rather than a true harp. See Driver's illustrated note to *Amos*, p. 234.

13. *beside &c.*] Heb. *beside that which he gave her according to the hand of king Solomon.* A vague phrase in accordance with Eastern usage.

14—22 (=2 Chr. ix. 13—21). SOLOMON'S GOLD.

14. *six hundred threescore and six talents*] 666 is 'a round number'; it implies *completeness.* A 'talent' contained 3600 (or sometimes 3000) shekels, i.e. about 112 lbs. avoirdupois, or less. See note on *v.* 16.

15. *the chapmen*] i.e. merchants. Cp. the verb 'to chaffer,' and the German 'Kaufmann.' The Heb. word means 'those who go about' as merchants.

of the mingled people] Read with LXX. (transposing the consonants of the Heb.), **of the land beyond** [the River], i.e. 'of the land west of the Euphrates' (cp. iv. 24), the words being those of a writer of the Captivity living in some place east of the Euphrates. The reference is chiefly to 'the kings of Syria'; see *v.* 29. In 2 Chr. ix. 14, 'of Arabia.'

and of the governors of the country. And king Solomon 16
made two hundred targets of beaten gold: six hundred
shekels of gold went to one target. And *he made* three 17
hundred shields of beaten gold; three [1]pound of gold went
to one shield: and the king put them in the house of the
forest of Lebanon. Moreover the king made a great throne 18
of ivory, and overlaid it with the finest gold. There were 19

[1] Heb. *maneh*

the governors] LXX., *the satraps*, a happy translation, for the Heb. *paḥoth* (or *paḥăwōth*) is a word applied specially to the governors of the provinces of the Assyrian, Babylonian, and Persian empires. Cp. 2 K. xviii. 24 ('one *captain*'); Neh. ii. 7, 9 ('governors'). In Ezra viii. 36; Esth. iii. 12 the words *ăḥashdarpĕnīm* (satraps) and *paḥăwoth* are used side by side, the latter as a word better known in Hebrew to explain the former. Cp. also xx. 24 where the name is given to governors under the king of Syria.

16. *targets*] Heb. *çinnah*, a large shield, carried sometimes by a shield-bearer. Cp. 1 Sam. xvii. 7.

beaten gold] See vi. 20, note.

six hundred shekels] The system of weight used in Palestine was not peculiar to the Hebrews. Starting perhaps from Babylon it spread itself (with some variations) over the whole of Western Asia. The shekel according to early Babylonian usage weighed about 252 grains, so that 600 were equivalent to between 21 and 22 lbs. avoirdupois. Shekels, however, of both higher and lower estimation are known to have existed, and it is useless to conjecture what particular reckoning is followed by the writer of this verse. See Hastings' *Dictionary*, vol. IV., WEIGHTS AND MEASURES, by A. R. S. Kennedy.

17. *shields*] Heb. *māgēn*, a shield of the ordinary size and usually perhaps round in shape.

pound] Heb. *maneh*, a designation frequent among the Babylonians, but not common in the Old Testament. Sixty shekels went to a *maneh*, and sixty *maneh* to a talent. In Exod. xxxviii. 25, 26 (a post-exilic passage) the talent is reckoned at 3000 shekels, which probably allows only fifty shekels to a *maneh*, but this is exceptional. The 'shields' were a fourth (or a little more) of the 'targets' (*v.* 16) in weight.

in the house of the forest of Lebanon] The shields may have been used in state processions. Cp. xiv. 27, 28.

18. *the finest*] Heb. *mūphāz*. The word is found here only and the meaning is uncertain. Some scholars would read *mēūphāz*, 'from Uphaz' (Jer. x. 9), while others take this *mēūphāz* as a mistake for *mēōphīr*, 'from Ophir.' But see vi. 20, note on *pure gold*.

six steps to the throne, and the top of the throne was round behind: and there were [1]stays on either side by the place of
20 the seat, and two lions standing beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any
21 kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was
22 nothing accounted of in the days of Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing
23 gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth in riches and
24 in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his
25 heart. And they brought every man his present, vessels of

[1] Or, *arms* Heb. *hands*

19. *and the top...behind*] Better, **and the throne had a round top**, i.e. a canopy.

21. *pure*] Heb. *sāgūr*, as in vi. 20. See note there.

22. *a navy of Tarshish*] i.e. large ships fit for long voyages. Cp. Ps. xlviii. 7. The phrase may have come from the Tyrians, who had a trading station at Tarshish (Tartessus in Spain). Whither these ships went is not said, but probably (*v.* 11) they went (among other places) to Ophir. The gold might come from Arabia or Somaliland, the ivory and apes from the African or Indian coast, the peacocks (if peacocks are meant) from India.

apes] Heb. *qōphīm*, with which the Greek, *kēboi* (κῆβοι), or *kēpoi* (κῆποι), 'monkeys,' is connected. Apes were much sought after; they figure on many ancient monuments among the things offered as tribute to Assyrian kings, e.g. on the Black Obelisk erected by Shalmaneser II., the contemporary of Jehu. Similarly it is recorded that baboons and monkeys were brought from Punt by the expedition despatched by the Egyptian queen Hatshepsut in the Fifteenth Century B.C. (Breasted, *History of Egypt*, p. 276).

peacocks] So LXX.; Heb. *tukkiyyīm*. The word occurs only here and in 2 Chr. ix. 21, and the meaning is not certain.

23—29 (=2 Chr. ix. 22—28). SOLOMON'S GREATNESS.

23. *exceeded*] Cp. iii. 12, 13; iv. 30.

25. *his present*] Cp. *v.* 10, note.

silver, and vessels of gold, and raiment, and armour, and spices, horses, and mules, a rate year by year. And 26
Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities, and with the king at Jerusalem. And the king made silver 27
to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the lowland, for abundance. And the horses which Solomon had were brought out of 28
Egypt; and the king's merchants received them in droves,

26. *a thousand and four hundred*] See iv. 26, note.

the chariot cities] Cp. ix. 19. They were probably situated chiefly in the lowland, in the great plain of Jezreel, and in the table land east of Jordan. Western Palestine as a whole is not sufficiently level for the evolutions of chariots. Cp. i. 33, note; G. A. Smith, *Hist. Geography*, pp. 329—331 and Appendix v.

27. *sycomore*] The fig-mulberry, a tree having leaves like mulberry-leaves, and bearing a fruit resembling figs. Cp. 1 Chr. xxvii. 28.

the lowland] Heb. *Shĕphēlah*. The stretch of low hills separating the Maritime Plain (the Philistine country) from the Mountain (the hill country of Judah). See G. A. Smith, *Hist. Geography*, ch. x.

28. *the horses*] Cp. Deut. xvi. 17.

out of Egypt] Egypt proper is an agricultural not a pastoral country; it lacks the broad plains suitable for the rearing of large numbers of horses. But the Arabs of the Sinai peninsula stood in close political and mercantile relations with Egypt, and it may be that though the horses passed through Egyptian hands, they were raised in Arabia and Central Asia. Breasted writing of the revival of Egypt after the expulsion of the Hyksos (circ. 1580 B.C.) says:—'The deft craftsmen of Egypt soon mastered the art of chariot-making, while the stables of the Pharaoh contained thousands of the best horses to be had in Asia' (*History of Egypt*, p. 235).

received (**bought**) *them in droves*] This translation, though not literal, is substantially correct. LXX. for *in droves* and *each drove* gives ἐκ Θεκοῦε; hence some scholars (taking Θεκοῦε to be a mistake for *Kuë*) would render, *received them from Kuë* (a name of Cilicia known to us from the Assyrian inscriptions). But since (*a*) Cilicia was not a horse-breeding country, and (*b*) the meaning 'drove' for the Heb. *mikweh* though not certain is highly probable, the rendering *from Kuë* is not likely to be correct. Dr Winckler (*K.A.T.*, ed. 3, p. 238) supposes further that for 'Egypt' (*Miçraim*) we should read *Muçri*, which he on rather slight grounds takes to be a name for part of Cappadocia, which was a horse-breeding country. But two identifications as doubtful as *Kuë* and *Muçri* contribute little to one another's support. It is more probable that R.V. is right as to the general sense of this verse.

29 each drove at a price. And a chariot came up and went
out of Egypt for six hundred *shekels* of silver, and an horse
for an hundred and fifty: and so for all the kings of the
Hittites, and for the kings of Syria, did they bring them out
[1]by their means.

11 Now king Solomon loved many strange women, [2]together
with the daughter of Pharaoh, women of the Moabites,

[1] Heb. *in their hand* [2] Or, *besides*

29. *the Hittites*] See ix. 20, note.

the kings of Syria] Syria (Heb. *Aram*) was divided into several states, such as Damascus, Zobah, Hamath, and Beth-rehob. Cp. 2 Sam. viii. 3—10; x. 6—19.

did they bring them out] The phrase by itself is ambiguous. It might mean that Solomon's merchants provided the Hittites and Syrians, or that the Hittites and the Syrians were provided with horses from the same source and on the same terms as Solomon.

by their means] The words as they stand can mean only that Solomon's merchants were agents for the Hittites and for the Syrians. LXX. however connects the words closely with *Syria* and renders from a slightly different Heb. text, Συρίας κατὰ θάλασσαν, 'Western Syria'; so that the whole clause reads: 'And thus they came out for all the kings of the Hittites and for the kings of Western Syria.' If however the marg., *in their hand*, be correct, the meaning is simply that the merchants brought the horses with them. Cp. 2 K. viii. 9, 'Hazael...took a present in his hand (so marg.), even... forty camels' burden.'

Ch. XI. 1—8 (no parallel in Chron.). Solomon's Unfaithfulness.

The LXX. text of this passage contains fewer repetitions than the Heb. text, and follows a more logical order. Beginning with the statement that Solomon was a lover of women (*v.* 1 *a*), it immediately adds the number of his wives and concubines (*v.* 3 *a*). It then proceeds to say that these women were foreigners (*v.* 1 *b*), and forbidden to Israel (*v.* 2). In old age Solomon's heart was not perfect (*v.* 4 *b*); his wives turned it aside after other gods (*v.* 4 *a*). It was then that Solomon built a high place for Chemosh, Molech (*v.* 7) and Ashtoreth. Cp. *v.* 5. So he did for all his wives (*v.* 8). Solomon did evil in the sight of the Lord (*v.* 6). There is certainly much to be said for this juxtaposition in the Greek of *v.* 1 and *v.* 3, and also of *v.* 4 and *v.* 7. Further, LXX. omits 3 *b* (unnecessary; cp. *v.* 4), *v.* 5 (also unnecessary; cp. *v.* 7), and the statement in *v.* 7 regarding the position of the high place. It may be that the roughness of the Heb. text is due to the fact that two separate accounts have been blended, but not completely harmonised. In this

Ammonites, Edomites, Zidonians, and Hittites; of the 2
nations concerning which the LORD said unto the children
of Israel, Ye shall not go among them, neither shall they
come among you: for surely they will turn away your heart
after their gods: Solomon clave unto these in love. And he 3
had seven hundred wives, princesses, and three hundred
concubines: and his wives turned away his heart. For it 4
came to pass, when Solomon was old, that his wives turned
away his heart after other gods: and his heart was not
perfect with the LORD his God, as was the heart of David
his father. For Solomon went after Ashtoreth the goddess 5
of the Zidonians, and after Milcom the abomination of the

case LXX. contains a revision of the earlier rougher text incorporated in the Hebrew.

It is to be noted that Solomon is not charged with having forsaken the God of Israel, nor with having sacrificed to strange gods. His sin consisted in his patronage of foreign worship, but the extent of it is not indicated. Verse 5, which LXX. omits, says that he 'went after' certain strange gods, but it is not clear that the words mean more than that he built high places for his wives' gods. His wives (not he himself) burnt incense and sacrificed to these deities. But Solomon was certainly an offender when judged by the law of Deuteronomy, for by it any toleration of foreign worship was forbidden (Deut. xii. 2, 3; *al*). The effect in any case was evil, for under his successor Rehoboam idolatrous practices flourished in Judah (xiv. 22—24).

1. *Ammonites*] Solomon's successor Rehoboam was the son of one of these. See xiv. 21. It was usual for a suzerain to fill his harem with the daughters of the rulers of dependent states.

Zidonians] It is not said, as we might expect, that one of Hiram's daughters was a wife to Solomon, but it is perhaps to be inferred.

2. *the LORD said*] Cp. Deut. vii. 1—4.

3. *seven hundred wives*] Cp. Deut. xvii. 17.

4. *not perfect*] Cp. viii. 61.

David] Cp. ix. 4. Of David's wives only one is described as a foreigner (2 Sam. iii. 2—5).

5. *Ashtoreth*] LXX. *Astarte*. She was the consort of Baal, the chief god of Tyre, and was herself the goddess of love, and perhaps also the moon-goddess. Both she and her husband were worshipped under different titles in different parts of Syria; hence we find the plural *Baalim* and *Ashtaroth*, i.e. the 'Baals' and the 'Ashtoreths' in Jud. x. 6. See note on *the Baalim* (xviii. 18).

the goddess] Heb. *god*; LXX. *βδέλυγμα*, 'abomination' or 'abominable image.' The expression is used in order to avoid giving the title 'god' to Ashtoreth.

Milcōm] Called *Malcām* in Jer. xlix. 1, 3 (R.V.); but usually

6 Ammonites. And Solomon did that which was evil in the
sight of the LORD, and went not fully after the LORD, as did
7 David his father. Then did Solomon build an high place

Mōlech. Cp. *v.* 7. At first sight it seems to be a proper name, but this is by no means certain. More probable is the view that the vowels given to the Hebrew MLK to form *Mōlech* are due to the tendency among the later Jews to distort or conceal the names of heathen gods. The vowels seem to suggest that the word *bōsheth*, 'shame,' should be substituted for the name (or title) of the god. (In this connexion it should be noted that the *Eshbaal* of 1 Chr. viii. 33 appears as *Ishbōsheth* in 2 Sam. ii. 8, and the *Merib-baal* of 1 Chr. viii. 34 as *Mephibōsheth* in 2 Sam. ix. 6, 12. In these cases *baal*, 'lord,' has been altered, because of its heathenish sound, into *bōsheth*, 'shame.') Probably we should take *Mōlech* as a distorted form of *Melech*, 'king,' and *Milcōm* (*Malcām*) as an Ammonite form of the same word. The god meant here was known generally as the *melech* or 'king,' just as other gods were known as *baal* or *ādōn*, 'lord.' The questions then arise, What kind of a god was known as the 'king,' and why were human sacrifices offered to him? It appears that this title was in use among the Phœnicians, and especially at Byblus; and Philo of Byblus writes of the god of his city, whom he calls *Cronus*, that he sacrificed his own son. Of this deity Diodorus (XX. 14) says, 'The Carthaginians had a brasen statue of Cronus with hands extended upwards, but with the palms bent downwards towards the earth, so that the child who was laid upon them rolled into a pit of fire below.' Now since Cronus was a god of the Underworld where 'no rays of the sun penetrated and no wind blew' (Homer, *Iliad*, VIII. 479 ff.), i.e. was a god of the Dead, it is quite probable that the deity whom the Semites called *Melech* was also a god of the Shades. Such a god would naturally be supposed to have the desire of peopling his realm, and human sacrifices would seem to be acceptable to him. Thus *Melech* seems to be the designation of a deity like the Babylonian *Nergal* (2 K. xvii. 30), the god of pestilence, war, and the country of the Dead. Porphyry (*De Abst.* II. 56) writes that the Phœnicians in great calamities such as war, drought, or pestilence sacrificed one of those dearest to them to Cronus. Cp. Lagrange, *Etudes*, pp. 22—109 (2ième édit.).

abomination] Heb. *shiḳḳuṣ*, which corresponds with the Greek word βδέλυγμα. Or *shiḳḳuṣ* may mean rather 'terror' or 'object of fear,' an epithet applied to a god by his own worshippers. Cp. Gen. xxxi. 53, 'Jacob sware by the Fear (i.e. the God) of his father Isaac.'

6. *went not fully after*] Cp. Deut. i. 36, 'he (Caleb) hath wholly followed the LORD.'

7. *an high place*] Not a building, but a levelled space on the top of a hill with an altar and symbols of the god who was worshipped there. Such a platform cut out of the rock has been discovered at Petra, at a height of several hundred feet above the valley. It is 47 feet

for Chemosh the abomination of Moab, in the mount that is before Jerusalem, and for Molech the abomination of the children of Ammon. And so did he for all his strange 8
wives, which burnt incense and sacrificed unto their gods.

And the LORD was angry with Solomon, because his 9
heart was turned away from the LORD, the God of Israel, which had appeared unto him twice, and had commanded 10
him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this 11
[1]is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy 12

[1] Heb. *is with thee*

long by 24 feet broad, and has on the west an altar, also cut out of the solid rock, approached by steps. See *P. E. F. Quarterly Statement* for 1900, page 350. At Gezer (ix. 15, note) a high place has been found marked by an alignment of rude pillar-stones, perhaps *maṣṣēbôth* (xiv. 23, note). See *P. E. F. Quarterly Statement* for 1903, pages 23 ff.; also *Quarterly Statement* for 1904, page 111.

Chemosh] The special name of the god of Moab. Cp. Num. xxi. 29, 'O people of Chemosh' (in an address to Moab). Human sacrifices were sometimes offered to him (2 K. iii. 27), and he was identified with the god of the Ammonites, commonly called *Molech* or *Melech*. Thus from the Moabite stone we learn that the father of king Mesha was named Chemosh-Melech, i.e. 'Chemosh is Molech'; and in Jud. xi. 24 the god of Ammon is actually called 'Chemosh.' This is less surprising since Moab and Ammon were kindred peoples, both claiming descent from Lot. It is possible that the high place here spoken of was dedicated to Chemosh-Molech, for the wording of the verse is 'an high place for Chemosh...and for Molech.'

in the mount] See note on 2 K. xxiii. 13.

Molech] See note on *Milcom*, *v.* 5.

9—13 (no parallel in Chron.). THE PUNISHMENT ANNOUNCED.

9. *twice*] See iii. 5; ix. 2.

11. *is done of thee*] Heb. *is with thee*. Cp. 2 Chr. xxviii. 10, 'Are there not even with you trespasses?'

rend...from thee] Rather, **rend from off thee**. The kingdom is spoken of as though it were a garment. Cp. Jer. xliii. 12, Nebuchadrezzar 'shall array himself with the land of Egypt, as a shepherd putteth on his garment.'

12. *in thy days I will not do it*] For this postponement of punishment cp. xxi. 29; 2 K. xx. 17—19.

father's sake: but I will rend it out of the hand of thy son.
13 Howbeit I will not rend away all the kingdom; but I will
give one tribe to thy son, for David my servant's sake, and
for Jerusalem's sake which I have chosen.
14 And the LORD raised up an adversary unto Solomon,
Hadad the Edomite: he was of the king's seed in Edom.
15 For it came to pass, when David [1]was in Edom, and Joab
the captain of the host was gone up to bury the slain, and
16 had smitten every male in Edom; (for Joab and all Israel
remained there six months, until he had cut off every male
17 in Edom;) that Hadad fled, he and certain Edomites of his
father's servants with him, to go into Egypt; Hadad being
18 yet a little child. And they arose out of Midian, and came

[1] The Sept. and Syr. read, *destroyed Edom*

13. *I will give one tribe*] i.e. the tribe of Judah (*vv.* 32, 36; xii. 20). The twelfth tribe, Benjamin, being the frontier tribe, was probably divided between the two kingdoms; it is sometimes reckoned to Judah (xii. 21, note).

14—40 (no parallel in Chron.). SOLOMON'S ADVERSARIES.

Such general statements as that Solomon's dominion reached from the Euphrates in the north-east to Gaza in the south-west, and that Solomon had peace on every side (iv. 24, 25), have to be seriously qualified in the light of the information given in this passage. In the south Hadad reigned over Edom from the time that he heard of the death of David followed by that of Joab (*v.* 21), and 'did mischief' to Israel (*v.* 25). In the north-east Rezon maintained himself at Damascus as an adversary to Israel 'all the days of Solomon' (*v.* 25). In Judah itself, while Solomon was still strengthening the fortifications of Jerusalem, Jeroboam 'lifted up his hand against the king' (*vv.* 27—29).

14—22 (no parallel in Chron.). HADAD THE EDOMITE.

14. *adversary*] Heb. *satan*, so LXX. Not a proper name. The use of the word here throws light on the ideas regarding the Evil Spirit found in the O.T. A *satan* is a messenger of evil sent by God to punish the sinner, or to try the good (Job i. 6 ff.). He may be either human (as here) or a spirit (as in Job). Satan as the prince of a kingdom of spiritual evil is unknown to the O.T.

15. *when David was in Edom*] Rather, **when David was occupied with Edom**. The rendering of LXX., *when David was destroying Edom*, comes from an inferior reading of the Hebrew.

Joab] Cp. 2 Sam. viii. 13 (margin), 14; Ps. lx. (heading).

18. *they arose out of Midian*] This account of the flight is abridged, but the outlines can be restored. Hadad and his companions at first

to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. And Hadad found great favour in the sight of 19
Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. And the sister 20
of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's house among the sons of Pharaoh. And when Hadad heard 21
in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then 22
Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me depart in any wise.

And God raised up *another* adversary unto him, Rezon 23
the son of Eliada, which had fled from his lord Hadadezer

fled eastward (the direct road to Egypt being cut off) to the part of the Syrian steppes which was called the land of Midian. After staying there for a time, until Joab's vigilance was relaxed, they journeyed towards the south-west to Paran, the district about the head of the gulf of Akaba. There they found other Edomite fugitives, and the band thus strengthened came to Egypt and was received by Pharaoh. The LXX. text of *vv.* 17, 18 is corrupt in itself, and generally inferior to the Hebrew.

Pharaoh] Perhaps a different king from Solomon's father-in-law; iii. 1; ix. 16. It was of course good policy to support (within certain limits) a prince who might be useful as an adversary to Solomon. The reception of the Old and the Young Pretender at the court of France in the first half of the eighteenth century is a parallel case.

20. *whom Tahpenes weaned*] i.e. 'brought up and educated.' LXX. ἐξέθρεψεν.

22. *let me depart in any wise*] The end of the story is sufficiently indicated by this verse taken in connexion with *v.* 14. LXX. however adds first the words, *and Hader* (Hadad) *returned to his land*, and next *v.* 25*b* in the form, '*This is* the mischief which Hadad did, and he abhorred Israel, and reigned in *Edom*.' It is on the whole more probable that *v.* 25*b* refers to Hadad and Edom, not to Rezon and Syria.

23—25 (no parallel in Chron.). REZON OF DAMASCUS.

23. *Rezon*] *Rezin* or *Rezon*, in Assyrian *Razunnu*, is also the name of a much later king of Damascus (2 K. xvi. 5, 6, 9; Isa. vii. 1, 4, 8).

Hadadezer] See 2 Sam. viii. 3, 9, 10; x. 19.

24 king of Zobah: and he gathered men unto him, and became
captain over a troop, when David slew them *of Zobah*: and
they went to Damascus, and dwelt therein, and reigned in
25 Damascus. And he was an adversary to Israel all the days
of Solomon, beside the mischief that Hadad *did*: and he
abhorred Israel, and reigned over Syria.
26 And Jeroboam the son of Nebat, an Ephraimite of
Zeredah, a servant of Solomon, whose mother's name was
Zeruah, a widow woman, he also lifted up his hand against
27 the king. And this was the cause that he lifted up his hand
against the king: Solomon built Millo, and [1]repaired the
28 breach of the city of David his father. And the man
Jeroboam was a mighty man of valour: and Solomon saw
the young man that he was industrious, and he gave him
29 charge over all the [2]labour of the house of Joseph. And it

[1] Heb. *closed up* [2] Heb. *burden*

24. *captain over a troop*] He was a marauder just like David himself, before he became king (1 Sam. xxii. 1, 2).

them of Zobah] The text is faulty, and LXX. gives no help, but the general sense is no doubt rightly given in the E.V.

and [they] reigned] The plural is unsuitable; but a change in the vowel points gives, **and they made** him **king**. This rendering is probably right.

25. *And...Solomon*] In LXX. (A) the account of Rezon ends with these words, the rest of the verse (with *Edom* for *Syria*) being attached to the end of *v.* 22 to complete the account of Hadad. See note on *v.* 22, above. *Vv.* 23—25 *a* are not found in LXX. (B).

26—40 (no parallel in Chron.). JEROBOAM THE SON OF NEBAT.

26. *Zeredah*] No place of this name is known. Perhaps *Zarethan* (near the Jordan) is meant. Cp. vii. 46, note.

27. *Millo*] See note on ix. 15.

28. *of valour*] This expression denotes efficiency in general; it is not limited to prowess in war. Boaz was a mighty man *of valour* (*of wealth*, Ruth ii. 1, E.V.), and the Wife described in Prov. xxxi. 10 was a woman *of valour* (*a virtuous woman*, E.V.), who did *valiantly* (*virtuously*, E.V., Prov. xxxi. 29).

the labour] Heb. *burden*, i.e. the work of carrying building materials and rubbish. Cp. v. 13—15; ix. 15. The Heb. word is used in Ps. lxxxi. 6 (see R.V.) of the work performed by the Israelites during their bondage in Egypt.

of the house of Joseph] i.e. of the tribe of Ephraim. He was apparently a sub-overseer under Adoniram (Adoram). Cp. iv. 6; xii. 18.

came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now *Ahijah* had clad himself with a new garment; and they two were alone in the field. And 30
Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to Jeroboam, Take 31
thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (but he shall have one tribe, 32
for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) because that they have forsaken me, and have worshipped 33
Ashtoreth the goddess of the Zidonians, Chemosh the god of Moab, and Milcom the god of the children of Ammon; and they have not walked in my ways, to do that which is right in mine eyes, and *to keep* my statutes and my judgements, as did David his father. Howbeit I will not take 34
the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose, [1] because he kept my commandments and my

[1] Or, *who kept*

29. *Ahijah the Shilonite*] Cp. xii. 15; xiv. 2; xv. 29. *Shilonite* means inhabitant of *Shiloh* (1 Sam. i. 3; iv. 3; Ps. lxxviii. 60). At a later time he announced the destruction of the house of Jeroboam. Shiloh was once the religious capital of Israel (Jer. vii. 12).

now Ahijah *had clad himself*] So LXX., but A.V. (agreeing with the Hebrew) has *he had clad himself*, and the pronoun may refer equally well to Jeroboam. Probably there were *two* symbolic actions; *first*, the prophet takes the garment away to symbolize the removal of the kingdom, and *secondly*, he divides it into portions in order to shew to Jeroboam what his share would be. Extravagant as the action seems to us, we must remember *first*, that signs are more than words to Easterns, and *secondly*, that the licence allowed to prophets was almost unbounded.

in the field] i.e. in the open country, away from any town. Cp. Gen. iv. 8.

32. *he shall have one tribe*] Cp. *v.* 13.

33. *they have forsaken...they have not walked*] LXX. has the verbs in the sing. number, the subject being *Solomon*. This agrees better with the concluding phrase, *as did David his father*.

Ashtoreth...Chemosh...Milcom] See notes on *vv.* 5, 7.

34. *prince*] Heb. *nāsī*, the word *king* being avoided (as is commonly the case) in prophetic utterances. Cp. i. 35, note.

35 statutes: but I will take the kingdom out of his son's hand,
36 and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen
37 me to put my name there. And I will take thee, and thou shalt reign [1]according to all that thy soul desireth, and shalt
38 be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in mine eyes, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and will build thee a sure house, as I built for
39 David, and will give Israel unto thee. And I will for this
40 afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam: but Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

[1] Or, *over all*

36. *a lamp*] Cp. xv. 4; 2 K. viii. 19: also 2 Esd. x. 1, 2 (cp. *v.* 22), 'When my son was entered into his wedding chamber, he fell down, and died. Then we all overthrew the lights,' etc. The light is a sign of prosperity and joy.

38. *if thou wilt hearken*] Cp. ix. 4, 5.

a sure house] Cp. 1 Sam. xxv. 28.

39. *And I will...afflict*] Ps. lxxxix. 30—35. This verse seems out of place in its present context. It is omitted in LXX.

40. *Solomon sought therefore*] At this point we expect particulars shewing *how* Jeroboam 'lifted up his hand against the king' (*v.* 27), but the editor has, it seems, abbreviated the document which lay before him.

Shishak] This name is of great importance, for it supplies the first definite link between the history of Israel and that of Egypt, between a book of the Bible and the ancient inscriptions of a great empire. In iii. 1; xi. 18, 19, and also in Genesis and Exodus the king of Egypt appears merely as 'Pharaoh' (cp. iii. 1, note), and the identification of the particular Pharaoh meant in each case is a work of difficulty and uncertainty. But *Shishak* (LXX. Σουσακείμ) *king of Egypt* cannot be mistaken. He is the *Sheshonk* or *Shesheng* (circ. 952—930 B.C.), the founder of the twenty-second dynasty, who set up a long inscription in the temple of Karnak recording a campaign in Canaan and giving a list of the cities (Israelite as well as Judæan) which he captured. Cp. introductory note to xiv. 21—31.

Now the rest of the [1]acts of Solomon, and all that he 41
did, and his wisdom, are they not written in the book of the
acts of Solomon? And the time that Solomon reigned in 42
Jerusalem over all Israel was forty years. And Solomon 43
slept with his fathers, and was buried in the city of David
his father: and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for all Israel were 12

[1] Or, *words* Or, *matters*

41—43 (=2 Chr. ix. 29—31). The Epilogue to Solomon's Reign.

41. *his wisdom*] The reference is probably to such accounts as are given in iii. 16—28; iv. 30—34; x. 1—9. *The wisdom which was written in the book of the acts of Solomon* cannot be identified directly with any one of the Sapiential Books of the Old Testament, e.g. with Proverbs or Ecclesiastes, though part of the contents of the book of Proverbs may have been derived from the Acts of Solomon. The Book of Proverbs as we have it shews distinct signs of composite authorship. Cp. Prov. xxiv. 23; xxv. 1; xxx. 1; xxxi. 1.

the book of the acts of Solomon] In Chron. the appeal is to *the history* (or *words*) *of Nathan the prophet*, and *the prophecy of Ahijah the Shilonite*, and *the visions of Iddo the seer concerning Jeroboam the son of Nebat*. Cp. 1 Chr. xxix. 29, where Samuel the seer, Nathan the prophet, and Gad the seer are appealed to for the account of David's reign. The *Acts of Solomon* may have been begun by Nathan and continued by later prophets, as the words of 2 Chr. ix. 29 suggest.

42. *forty years*] This was also the length of David's reign. See ii. 11. In the case of Solomon *forty* may be a round number.

43. *slept with his fathers*] See i. 21, note.

buried in the city of David] Cp. ii. 10; xiv. 31; *al.*

Rehoboam] Cp. 1 Chr. iii. 10. In spite of what is said of Solomon's wives in *vv.* 1, 3 nothing is anywhere said of other sons of Solomon beside Rehoboam.

Ch. XII. 1—15 (=2 Chr. x. 1—15). The Meeting at Shechem.

1. *to Shechem*] There was no settled rule of succession to the kingdom in Israel, certainly no man whether of the house of David or not could expect as a matter of course to inherit Solomon's throne. The consent of the people must be won, or at least their acquiescence secured. Saul was accepted by the people after he had been nominated by the prophet (1 Sam. xi. 14, 15); David was formally made king by the northern tribes (2 Sam. v. 1—3); Solomon secured their acquiescence by the promptness and vigour with which his supporters acted while his father was yet alive (i. 1—ii. 12). Rehoboam accordingly went to Shechem in order to be accepted as

2 come to Shechem to make him king. And it came to pass,
when Jeroboam the son of Nebat heard of it, (for he was yet
in Egypt, whither he had fled from the presence of king
3 Solomon, and Jeroboam dwelt in Egypt, and they sent and
called him;) that Jeroboam and all the congregation of Israel
4 came, and spake unto Rehoboam, saying, Thy father made
our yoke grievous: now therefore make thou the grievous
service of thy father, and his heavy yoke which he put upon
5 us, lighter, and we will serve thee. And he said unto them,
Depart yet for three days, then come again to me. And the
6 people departed. And king Rehoboam took counsel with
the old men, that had stood before Solomon his father while
he yet lived, saying, What counsel give ye me to return
7 answer to this people? And they spake unto him, saying,
If thou wilt be a servant unto this people this day, and wilt
serve them, and answer them, and speak good words to
8 them, then they will be thy servants for ever. But he
forsook the counsel of the old men which they had given
him, and took counsel with the young men that were grown
9 up with him, that stood before him. And he said unto
them, What counsel give ye, that we may return answer to
this people, who have spoken to me, saying, Make the yoke
10 that thy father did put upon us lighter? And the young
men that were grown up with him spake unto him, saying,
Thus shalt thou say unto this people that spake unto thee,

king by the northern tribes. Shechem was well situated for a meeting of the representatives of all the people. It was in the middle of the land between Mount Ebal and Mount Gerizim, close to the modern Nablus. Cp. Deut. xxvii. 11—14; Josh. xxiv. 1 ff.

2. *it came to pass, when Jeroboam...heard of it...and Jeroboam dwelt in Egypt*] The last clause should read, **that Jeroboam returned out of Egypt**; so Chron. The difference between the two readings in Hebrew is very slight. The bracket should end after *Solomon*. LXX. has here a much shorter text, and Jeroboam is not mentioned in the Greek until *v.* 20. This shorter text agrees better with the contents of *v.* 20.

3. *called him;) that Jeroboam*] Rather, **called him; and Jeroboam**.

4. *made our yoke grievous*] See v. 13, 14, note; ix. 22, note; xi. 28. Cp. 1 Sam. viii. 11—18.

6. *stood before*] Cp. x. 8, note.

7. *If thou wilt be a servant*] The phrase is softened in Chron. to *If thou be kind*. The meaning is, If thou wilt obey them by granting what they require.

saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou speak unto them, My little finger is thicker than my father's loins. And now whereas 11
my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came 12
to Rehoboam the third day, as the king bade, saying, Come to me again the third day. And the king answered the 13
people roughly, and forsook the counsel of the old men which they had given him; and spake to them after the 14
counsel of the young men, saying, My father made your yoke heavy, but I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So 15
the king hearkened not unto the people; for it was a thing brought about of the LORD, that he might establish his word, which the LORD spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat. And when all Israel saw 16
that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel 17

10. *My little finger &c.*] No doubt a proverbial expression.

11. *with whips*] A whip or flail was among the insignia of an Egyptian king. See Erman, *Ancient Egypt*, E. Tr., p. 60. It may be that the same was the case with Israelite kings.

with scorpions] Another proverbial expression. Cp. *v.* 10.

13. *roughly*] Rehoboam imagined that he could coerce the northern tribes with threats. No doubt the success of Solomon in imposing taskwork misled him as to the temper and strength of Israel, for when the revolt broke out, he sent the chief taskmaster Adoram (*v.* 18) to suppress it.

15. *it was a thing brought about of the LORD*] Cp. *v.* 24; xi. 11—13.

Ahijah the Shilonite] See xi. 29—39.

16—20 (=2 Chr. x. 16—19). THE REVOLT.

16. *What portion have we in David?...to your tents, O Israel!*] Contrast the language of the ten tribes in David's own lifetime (2 Sam. v. 1, 2; xix. 43). The same watchword heralded the revolt of Sheba son of Bichri (2 Sam. xx. 1). For the expression *tents* see viii. 66, note.

17. *the children of Israel which dwelt in the cities of Judah*] These would be chiefly men in the service of the royal house or men who had

which dwelt in the cities of Judah, Rehoboam reigned over
18 them. Then king Rehoboam sent Adoram, who was over the levy; and all Israel stoned him with stones, that he died. And king Rehoboam made speed to get him up to his
19 chariot, to flee to Jerusalem. So Israel rebelled against the
20 house of David, unto this day. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were

been received into special favour by David or Solomon, such as the descendants of Barzillai the Gileadite (2 Sam. xix. 31—40).

18. *Adoram*] Called *Adoniram* in iv. 6; v. 14. The Israelites would take the coming of Adoram, *who was over the levy*, as a sign that Rehoboam would continue the oppressive policy of his father. To send such a man argues strange blindness in Rehoboam.

made speed] Rather, **strengthened himself.** The word suggests that Rehoboam at first was stunned at the news of the assassination, but afterwards recovered himself sufficiently to escape to Jerusalem.

20. *And it came to pass*] This verse (which is not found in the parallel account in Chron.) is not in harmony with *v.* 3 on the one hand, nor with *v.* 21 on the other. According to *v.* 3 'all the congregation of Israel' must have known of Jeroboam's return from Egypt before the conference with Rehoboam had taken place, for they employed him as a spokesman. According to *v.* 21 the tribe of Benjamin as well as the tribe of Judah followed the house of David. The verse is probably a gloss.

21—24 (=2 Chr. xi. 1—4). SHEMAIAH FORBIDS CIVIL WAR.

21. *house of Judah...tribe of Benjamin*] A tribe might be called either a *house* (i.e. *household*, Heb. *bayith*, *bēth*) or a *tribe* (a unit of patriarchal government, Heb. *shēbet*, lit. 'a sceptre'). If a particular person is referred to (or understood) it is natural to call his tribe 'his house,' e.g. in xi. 28 where Jeroboam the Ephraimite is mentioned, his tribe is described as 'the *house* of Joseph.' Here it is the *house* of Judah, because king Rehoboam the Judæan is foremost in the writer's mind. In view of the repeated mention of *one* tribe only as being faithful to David (xi. 13, 32, 36), we must not assume that the whole tribe of Benjamin followed Rehoboam.

an hundred and fourscore thousand] LXX. (B). 120,000. Either number is high, but we do not know the real significance of the numbers.

warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the 22
word of God came unto Shemaiah the man of God, saying, 23
Speak unto Rehoboam the son of Solomon, king of Judah,
and unto all the house of Judah and Benjamin, and to the
rest of the people, saying, Thus saith the LORD, Ye shall not 24
go up, nor fight against your brethren the children of Israel:
return every man to his house; for this thing is of me. So
they hearkened unto the word of the LORD, and returned
and went their way, according to the word of the LORD.

A *thousand* (Jud. vi. 15, R.V. marg.; Mic. v. 2) was a tribal division, including presumably women and children, so that the fighting men of such a *thousand* can hardly have exceeded two hundred in number. If the *thousands* be thus meant for *clans* or *septs*, Rehoboam's army would not have exceeded 36,000 men, a high number but not impossible. It may be that the same method of reckoning is to be applied in v. 13, 14 and in other places.

22. *Shemaiah*] The prophet of Judah speaks in the same sense as the prophet of Israel (Ahijah).

man of God] A common title for a prophet (Deut. xxxiii. 1 of Moses; 1 Sam. ix. 7 of Samuel).

23. *king of Judah*] From this point onward the historian speaks of two kingdoms, that of *Israel* consisting of the ten northern tribes, and that of *Judah* consisting of Judah and part of Benjamin. Cp. xiv. 21; xv. 9.

the rest of the people] Cp. *v.* 17.

25. THE MEASURES TAKEN BY JEROBOAM TO ESTABLISH HIMSELF IN HIS KINGDOM.

This section is preceded in LXX. (B) by a passage of twenty-four verses giving an account of Jeroboam somewhat after the fashion of a Midrash. The narrative is founded on various notices of Jeroboam given in Kings, but certain embellishments are added. Jeroboam whose mother was a harlot was set by Solomon over the labour of the house of Joseph. Solomon built (fortified?) Sarira, and had 300 chariots there. Jeroboam tried to set himself over the kingdom, and Solomon sought to slay him. Jeroboam fled to Shishak, who gave him to wife *Ano* sister of Tahpenes who bare him a son named Abijah. Jeroboam heard of the death of Solomon, came to Mount Ephraim to the land of Sarira, and built a fort there. His child fell ill; his wife consulted the prophet Ahijah (the story is shortened from xiv. 1—17), but as she returned to Sarira (in the Hebrew, *Tirzah*), the child died. Jeroboam went to Shechem to meet Rehoboam. *Shemaiah* (not Ahijah) tore a cloak into twelve pieces, and gave twelve (*sic*) to Jeroboam. After this the story of the conference at Shechem is told, together with the Revolt and Rehoboam's

25 Then Jeroboam built Shechem in the hill country of
Ephraim, and dwelt therein; and he went out from thence,
26 and built Penuel. And Jeroboam said in his heart, Now
27 shall the kingdom return to the house of David: if this
people go up to offer sacrifices in the house of the LORD at
Jerusalem, then shall the heart of this people turn again
unto their lord, even unto Rehoboam king of Judah; and
they shall kill me, and return to Rehoboam king of Judah.

abortive attempt to re-establish his authority. No serious doubt is thrown on the general accuracy of the Hebrew text by the extraordinary form presented by LXX. But it is clear that in the second century B.C., when Kings was translated into Greek, Midrashic fancy was allowed rather free play with the narratives.

25. *built Shechem*] i.e. *rebuilt it*, or *fortified it*. Cp. xii. 1, note.

built Penuel] Penuel was an important place east of Jordan on the north bank of the Jabbok (the Nahr Zerka) (Gen. xxxii. 22—32). The expression *he went forth* suggests some kind of military expedition. In any case the tribes east of Jordan were attached from this time onward to the northern kingdom.

26—32 (cp. 2 Chr. xi. 14, 15). THE RELIGIOUS POLICY OF JEROBOAM.

It is not to be supposed that as soon as Solomon's Temple was built all Israel began the custom of pilgrimage thither 'three times in the year' (Exod. xxiii. 14). In some cases distance would tell against Jerusalem, in others the attraction of rival sanctuaries (high places) far older than Jerusalem would be sufficiently strong to deter people from transferring their worship to the newly built Temple. Thus places in which the prophet Samuel had offered sacrifice, Mizpah, Ramah, and Gilgal, would not be forsaken at once for Solomon's sanctuary. But on the other hand the Temple in the city of David was probably unique as a building in the land of Israel, and it was bound to gather prestige and to attract fresh worshippers as the years went by. Jeroboam therefore took three far-sighted measures to restrain a growing religious practice which might prove dangerous to his power. On the whole these measures were reactionary rather than new. (1) He chose Beth-el and Dan, both of which were already regarded as holy places, to be the sanctuaries of his kingdom. (2) He made two golden symbolic images of JEHOVAH, setting one in the north (Dan), the other in the south (Beth-el) of his land. Such images were not a new thing in Israel (Jud. xvii. 1—6). (3) He allowed others beside Levites to become priests. This measure was due probably to the fact that many Levites were attracted from the northern kingdom to the Temple at Jerusalem. Jeroboam accepted the older view (Jud. xvii. 13) that a Levitical priesthood was not necessary, though it was desirable.

Whereupon the king took counsel, and made two calves of 28
gold; and he said unto them, [1]It is too much for you to go
up to Jerusalem; behold thy gods, O Israel, which brought
thee up out of the land of Egypt. And he set the one in 29
Beth-el, and the other put he in Dan. And this thing 30
became a sin: for the people went *to worship* before [2]the
one, even unto Dan. And he made houses of high places, 31

[1] Or, *Ye have gone up long enough* [2] Or, *each of them*

28. *two calves of gold*] Each a symbolic representation of JEHOVAH. Cp. Exod. xxxii. 4. The 'calf' or young bull was intended to symbolise the might of the Deity. In Gen. xlix. 24 JEHOVAH is called 'the Mighty One (*ăbīr* a variant form of *abbīr*, 'bull') of Jacob.' Cp. Isa. i. 24.

behold thy gods, O Israel, &c.] Aaron in setting up the *one* calf in the wilderness made the same speech (Exod. xxxii. 4). We must not ascribe polytheism either to Aaron or to Jeroboam because of the plural construction given to the words. The usual Heb. word for 'God' (*ĕlōhīm*) is itself plural in form, and is constructed here and elsewhere (Gen. i. 26; xx. 13; Exod. xxxii. 4) with a plural verb. Such fashions of speech are no more to be regarded as plural in sense than the use of the kingly plural in our own language.

29. *Beth-el*] Beth-el (modern *Bētīn*) was on the border between Ephraim and Benjamin. Cp. Baedeker, *Palestine*, p. 213. It was conquered by the tribe of Ephraim (Joseph), Jud. i. 22, but it is reckoned to Benjamin in Josh. xviii. 21, 22. It continued a sanctuary under Jehu (2 K. x. 29) and under his descendant Jeroboam II (Amos iv. 4; vii. 10—13). Cp. Hos. x. 5 where *Beth-aven* ('house of vanity') is put satirically for *Beth-el* ('house of God').

Dan] Probably to be identified with *Tell-el-Ḳāḍi*, 'an extensive mound, 330 paces long, 270 paces wide, and 30—38 ft. above the plain' (Baedeker, *Palestine*, p. 264). The original name of Dan was Laish; the story of its conquest by the tribe of Dan is given in Jud. xviii. 7—10; 27—29. The seat of the rest of the Danites was on the north-west of the territory of Judah.

30. *became a sin*] The sin was not the worship of another god, but the deliberate encouragement of a religious schism for the sake of personal ambition; the ultimate result of Jeroboam's policy was that it *drave them from following the LORD* (2 K. xvii. 21).

went to worship *before the one*] The Heb. text yields no satisfactory sense, and the expression *the one* is almost certainly corrupt. Perhaps the original text was *went to present themselves before God.* If so the reference to the calf as a god was removed through the scruples of scribes.

unto Dan] i.e. to the far corner of the land instead of to the place which God had chosen.

and made priests from among all the people, which were not
32 of the sons of Levi. And Jeroboam ordained a feast in the
eighth month, on the fifteenth day of the month, like unto
the feast that is in Judah, and he [1]went up unto the altar;
so did he in Beth-el, [2]sacrificing unto the calves that he had
made: and he placed in Beth-el the priests of the high places
33 which he had made. And he [1]went up unto the altar which
he had made in Beth-el on the fifteenth day in the eighth

[1] Or, *offered upon* [2] Or, *to sacrifice*

31. *from among all the people*] Not necessarily, *of the lowest of the people* (a mistranslation of A.V.), but from tribes other than Levi.

32. *in the eighth month*] 'The feast that is in Judah' with which Jeroboam's feast is compared is the Feast of Tabernacles which took place on the fifteenth day of the *seventh* month (Lev. xxiii. 39—43). The Jewish feast had a double signification; it was connected with the harvest and also with the sojourn in the wilderness. Possibly Jeroboam's feast had the same double signification. Cp. *v.* 28 *b*.

Ch. XII. 33—XIV. 18 (no parallel in Chron.). Jeroboam and the Prophets.

This passage is probably drawn, as the contents suggest, from a book of lives of the Prophets, and not from the chronicles of the kings of Israel. Such works were known to the author of the book of Chronicles, and in two cases are cited as 'Midrash,' a midrash being a story with a purpose, 'founded on fact,' a narrative of a parabolic nature written directly for edification, and not a purely historical episode. It is probable that the narratives given in these chapters are of a midrashic character. We may compare the story of the prophet Jonah told in the book of Jonah.

Ch. XII. 33—XIII. 10 (no parallel in Chron.). Jeroboam's festal sacrifice interrupted.

The division between chs. xii. and xiii. is unfortunate. xii. 33 in its present position seems to be a meaningless repetition of xii. 32. But the repetition is made with a purpose, and xii. 33 should be read with the following chapter. It is indeed the introduction to the narrative of xiii. 1—10, and states precisely the occasion on which Jeroboam met with the signal reproof described in these verses. It was on a public occasion when the king was taking the leading part in the feast which he himself had established in the eighth month, that the prophet from Judah broke in upon the king's proceedings, announcing the coming pollution of the altar, and inflicting temporary paralysis on the arm of the king.

The narrative is not altogether homogeneous, and *vv.* 3 and 5 stand

month, even in the month which he had devised [1]of his own heart: and he ordained a feast for the children of Israel, and [2]went up unto the altar, to burn incense.

And, behold, there came a man of God out of Judah by 13
the word of the LORD unto Beth-el: and Jeroboam was standing by the altar to burn incense. And he cried against 2
the altar by the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the

[1] Another reading is, *apart* [2] Or, *offered upon*

by themselves. *v.* 3 is later in style than the rest of the passage, and if it be reckoned an addition, it follows that *v.* 5, or at least *v.* 5 *b* which alludes to *v.* 3, must also be from a later hand. The 'sign' described in these verses was unnecessary; the sign of *v.* 4 was sufficient to cow Jeroboam (*v.* 6).

33. *of his own heart*] Marg. *apart*. This would mean in separation from the people of the southern kingdom whose feast was in the *seventh* month.

to burn incense] Cp. 2 Chr. xxvi. 16. This was the part taken by the chief person at a sacrifice. The cutting up of the victim, and the placing of the different portions upon the altar, was the work of the priests or of the ordinary ministers of the sanctuary.

CH. XIII.

1. *by the word of the LORD*] i.e. by the command, *or*, through the revelation of JEHOVAH. Cp. *v.* 17; xx. 35.

2. *Behold, a child shall be born*] In 2 K. xxiii. it is recorded that about 300 years later Josiah king of Judah destroyed Jeroboam's altar (xxiii. 15), and polluted the altar by burning upon it men's bones brought from the sepulchre (xxiii. 16). (We should have expected that this pollution of the altar would have preceded its destruction, but the events are in fact recorded in the reverse order.) The correspondence however between 1 K. xiii. and 2 K. xxiii. is not close except for the mention of the name of Josiah; in 1 K. xiii. the sacrifice of human victims (Jeroboam's priests) on Jeroboam's altar is announced, while in 2 K. xxiii. the destruction of Jeroboam's altar is recorded as the main event, and a pollution of the altar by the burning upon it of bones from the sepulchre is mentioned as though by an afterthought. It is indeed probable that in the course of transcription during hundreds of years each of the two passages has in turn influenced the other; i.e. that the name of *Josiah* has been introduced by the transcribers in 1 K. xiii. from 2 K. xxiii., and conversely that the burning of human 'bones' has been introduced into 2 K. xxiii. 16 through the influence of a misunderstanding of 1 K. xiii. (For some details see the following notes.)

house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones shall they burn upon thee.
3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.
4 And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not draw it back again to
5 him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God
6 had given by the word of the LORD. And the king answered and said unto the man of God, Intreat now the favour of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God intreated the LORD, and the king's hand was restored him again, and

Josiah by name] It was suggested in the last note that this clause does not belong to the original text, but that it is a gloss introduced by a scribe in copying this passage to call attention to the narrative given in 2 K. xxiii. The reason for supposing that the words are a gloss is that such an introduction of a name is contrary to the analogy of Biblical prophecy. Isa. vii. 14 does not go against this analogy, for it is not a name but a significant title, which is there announced. Immanuel is a watchword ('God with us'), and not a proper name. Nor may we allege Isa. xliv. 28, though Cyrus is mentioned by name there, for convincing reasons have been brought forward for ascribing Isa. xl. ff. not to Isaiah son of Amoz, but to a prophet contemporary with Cyrus. We may say generally that the predictions of the Old Testament are couched in general terms and set forth great principles of God's working. Details of name and place and date are conspicuously lacking in them.

and men's bones shall they burn upon thee] Or, *and men's bodies &c.* The statement may refer *either* to the burning of the *bodies* of men, i.e. of the priests of the high places who were to be *sacrificed* beside the altar of Bethel (cp. 2 K. xxiii. 20), *or* it may (less probably) refer to such a deliberate burning of the remains of men long dead as is recorded in 2 K. xxiii. 16.

3. *the same day*] Rather, **on that day**, the day of Jeroboam's feast.

shall be rent] Not destroyed, but *rent*, allowing the fat and ashes of the fire to escape, and (presumably) the fire itself to be quenched.

the ashes] The mingled ashes of the wood and the fat of the victim.

4. *dried up*] LXX. ἐξηράνθη. Cp. Mark iii. 1.

became as it was before. And the king said unto the man 7
of God, Come home with me, and refresh thyself, and I will
give thee a reward. And the man of God said unto the 8
king, If thou wilt give me half thine house, I will not go in
with thee, neither will I eat bread nor drink water in this
place: for so was it charged me by the word of the LORD, 9
saying, Thou shalt eat no bread, nor drink water, neither
return by the way that thou camest. So he went another 10
way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and [1]one of 11
his sons came and told him all the works that the man of
God had done that day in Beth-el: the words which he had
spoken unto the king, them also they told unto their father.
And their father said unto them, What way went he? [2]Now 12
his sons had seen what way the man of God went, which
came from Judah. And he said unto his sons, Saddle me 13
the ass. So they saddled him the ass: and he rode thereon.
And he went after the man of God, and found him sitting 14
under an [3]oak: and he said unto him, Art thou the man of

[1] Heb. *his son* [2] According to some ancient versions, *And his sons shewed him*
[3] Or, *terebinth*

8. *in this place*] i.e. in Beth-el, the seat of the calf-worship. To eat at this time in Beth-el would involve feasting off the victims of the sacrifice, and so joining in the worship, against which he had come to protest.

9. *by the way that thou camest*] The instructions imply that the prophet is to execute his commission as quickly as possible and to avoid as much as possible all intercourse with the people of the Northern kingdom, especially at the time of their great feast.

11—22. THE LYING PROPHET OF BETH-EL.

11. *one of his sons*] Heb. *his son.* The unexpected change in the Hebrew of this verse from singular to plural is perhaps a sign of some fault in the text. Instead of the final words, *them also they told unto their father*, LXX. has 'and they persuaded their father,' i.e. made him desire to see the prophet from Judah.

12. *Now his sons had seen*] LXX. *and his sons shew* (*shewed*) *him.* The difference between these two renderings represents only the change of one vowel point in the Hebrew.

14. *an oak*] Rather, **the terebinth.** Large trees being rare in Palestine often served as land-marks. In some cases they were the better known because altars were erected under them. Cp. Jud. iv. 5 ('the palm tree of Deborah'); 1 Sam. xxii. 6 ('the tamarisk tree in Ramah'); xxxi. 13 ('the tamarisk tree in Jabesh').

15 God that camest from Judah? And he said, I am. Then
he said unto him, Come home with me, and eat bread.
16 And he said, I may not return with thee, nor go in with
thee: neither will I eat bread nor drink water with thee in
17 this place: for it was said to me by the word of the LORD,
Thou shalt eat no bread nor drink water there, nor turn
18 again to go by the way that thou camest. And he said unto
him, I also am a prophet as thou art; and an angel spake
unto me by the word of the LORD, saying, Bring him back
with thee into thine house, that he may eat bread and drink
19 water. *But* he lied unto him. So he went back with him,
20 and did eat bread in his house, and drank water. And it
came to pass, as they sat at the table, that the word of the
21 LORD came unto the prophet that brought him back: and
he cried unto the man of God that came from Judah, saying,
Thus saith the LORD, Forasmuch as thou hast [1]been dis-
obedient unto the mouth of the LORD, and hast not kept
the commandment which the LORD thy God commanded
22 thee, but camest back, and hast eaten bread and drunk
water in the place of the which he said to thee, Eat no
bread, and drink no water; thy carcase shall not come unto
23 the sepulchre of thy fathers. And it came to pass, after he
had eaten bread, and after he had drunk, that he saddled
for him the ass, *to wit*, for the prophet whom he had brought

[1] Or, *rebelled against the word*

17. *by the word of the LORD*] Cp. *v.* 1, note.

19. *went back*] i.e. to Beth-el.

did eat bread...and drank water] This phrase is not to be understood literally; it is used to describe a set meal, which perhaps in this case consisted of flesh from the recent sacrifice. Cp. 2 K. vi. 22; xxv. 29; Luke xiv. 15. The prophet from Judah would thus join in the worship which he had condemned.

20. *as they sat*] In New Testament times the Jews did not sit at meals, but reclined at table on couches. The same custom was also practised in Old Testament times, at least among the rich. Cp. Amos ii. 8; vi. 4—6. But the old Hebrews usually employ the word *yāshab* 'sit' not *shāchab* 'recline,' and probably the people of simpler habits did sit at table in order to take food. Occasionally however *yāshab* itself implies a reclining posture, e.g. in Esth. iii. 15 it is said that the Persian king and Haman 'sat down' to drink wine. Cp. Esth. i. 6 where there is a reference to the *couches* on which those who drank wine reclined.

22. *carcase*] The Old English equivalent for 'corpse.'

back. And when he was gone, a lion met him by the way, 24
and slew him: and his carcase was cast in the way, and the
ass stood by it; the lion also stood by the carcase. And, 25
behold, men passed by, and saw the carcase cast in the way,
and the lion standing by the carcase: and they came and
told it in the city where the old prophet dwelt. And when 26
the prophet that brought him back from the way heard
thereof, he said, It is the man of God, who [1]was disobedient
unto the mouth of the LORD: therefore the LORD hath
delivered him unto the lion, which hath torn him, and slain
him, according to the word of the LORD, which he spake
unto him. And he spake to his sons, saying, Saddle me 27
the ass. And they saddled it. And he went and found his 28
carcase cast in the way, and the ass and the lion standing
by the carcase: the lion had not eaten the carcase, nor torn
the ass. And the prophet took up the carcase of the man 29
of God, and laid it upon the ass, and brought it back: and
he came to the city of the old prophet, to mourn, and to
bury him. And he laid his carcase in his own grave; and 30
they mourned over him, *saying*, Alas, my brother! And it 31
came to pass, after he had buried him, that he spake to his
sons, saying, When I am dead, then bury me in the sepul-
chre wherein the man of God is buried; lay my bones
beside his bones. For the saying which he cried by the 32
word of the LORD against the altar in Beth-el, and against
all the houses of the high places which are in the cities of
Samaria, shall surely come to pass.

[1] Or, *rebelled against the word*

23—32. THE FATE OF THE DISOBEDIENT PROPHET.

25. *in the city*] i.e. in Beth-el.

28. *had not eaten the carcase*] The punishment announced for the prophet was a modified one (*v.* 22); his body was to meet with burial, only not in the sepulchre of his fathers.

29. *he came to the city*] It is noticeable that the significant name of the city (*Beth-el* 'house of God') is not introduced between *v.* 11 and *v.* 32.

30. *Alas, my brother*] Cp. Jer. xxii. 18, where E.V. *Ah!* stands for the same Heb. interjection.

31. *beside his bones*] LXX. adds, 'that my bones may be spared with his bones.' The false prophet's foresight was justified; the sepulchre was spared by Josiah (2 K. xxiii. 17, 18).

32. *and against...Samaria* (Heb. *Shomêron*)] These words appear

33 After this thing Jeroboam returned not from his evil
way, but made again from among all the people priests of
the high places: [1]whosoever would, he consecrated him,
34 that there might be priests of the high places. And [2]this
thing became sin unto the house of Jeroboam, even to cut
it off, and to destroy it from off the face of the earth.

[1] Or, *whomsoever he would* [2] Or, *by this thing he became*

to be a late addition to the narrative made by a transcriber who wished to trace a connexion between this passage and 2 K. xxiii. 19. The prophet from Judah prophesied against Jeroboam's altar at Beth-el, not against high places in general. Cp. *vv.* 2, 3. Moreover the expression 'cities of *Samaria*' is an anachronism, for the importance of Samaria dates from the reign of Omri. Cp. xvi. 24. Not till a still later time was the use of the name *Samaria* extended so as to apply (as in this passage) to the territory of the Northern Kingdom as a whole. Cp. xxi. 1; 2 K. xvii. 24; xxiii. 19.

33, 34. The warning unheeded by Jeroboam.

33. *from among all the people*] Cp. xii. 31.

he consecrated him] Lit. *he filled his hand.* This phrase is used to describe the making of a priest. Moses is directed (Exod. xxviii. 41) to carry out three ceremonies over those who are designated to be priests. (1) 'thou shalt anoint them, and (2) fill their hand (*or* consecrate them) and (3) sanctify them.' The ceremony of consecration was to be carried out with a victim called 'the ram of consecration' (Exod. xxix. 22). This was to be slain, and the choice parts were to be put into the hands of those who were to be made priests. Moses was then to wave these choice parts before the LORD, doubtless by gently swaying the hands of those who held them (Exod. xxix. 22—24). Probably the ceremony used by Jeroboam was substantially the same.

34. *this thing became sin unto the house*] Render, **This became the sin of the house.** The sin is personified as an avenger who accomplishes the destruction of the sinner. Cp. Gen. iv. 7; Num. xxxii. 23, 'Be sure your sin will find you out'; and Job viii. 4, R.V.

Ch. XIV. 1—18. The death of the son of Jeroboam.

Jeroboam in this story acts as one who has an evil conscience. He fears that if he applies in his own name to Ahijah, he will be repulsed with an announcement of evil. Accordingly he attempts to obtain a favourable answer by dissimulation in the belief that the seer will not be able to recall a promise of good once given.

The prophet's answer in the form in which it is given in *vv.* 7—16 shews traces of an editor's hand; thus *vv.* 9, 15 suggest a later age than the days of Jeroboam the son of Nebat. (See notes below.) This passage

14 At that time Abijah the son of Jeroboam fell sick. And
2 Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there is Ahijah the prophet, which spake concerning me that I should be king over this people. And take with thee ten loaves, and cracknels, and 3
a [1]cruse of honey, and go to him: he shall tell thee what shall become of the child. And Jeroboam's wife did so, and 4
arose, and went to Shiloh, and came to the house of Ahijah.

[1] Or, *bottle*

however, if not an accurate report of the answer of Ahijah, is at least a penetrating estimate of the results of the religious policy of Jeroboam. In the early days of Israel's sojourn in Canaan the high places had been found to be a danger to purity of worship. Formerly they were the sanctuaries of Canaanite deities, and idolatrous associations still clung to them. Even if men now professed in every case to worship JEHOVAH, yet local usage made differences, and it was hard for a simple people to realise that the JEHOVAH of one high place was identical with the JEHOVAH of another, at which different traditions lingered. So the erection of the Temple at Jerusalem was a step forward in the religious history of the chosen people, for it tended to draw their religious energies toward one centre, and so to help them to realise the Unity of the God of Israel. Jeroboam on the other hand by setting up the calves at Dan and Beth-el gave a fresh impulse to the use of high places, and checked the tendency towards unity of worship which had been set in motion by the work of Solomon. In time the idolatrous associations of the high places asserted their power, and Israel made other gods and rejected JEHOVAH (*v.* 9), and so suffered the punishment assigned to apostasy (*v.* 15).

1. *At that time*] According to LXX. the illness of Abijah took place before Jeroboam was designated by a prophet to be king and before the revolt of the Ten Tribes at Shechem. But the severity of the punishment announced both in LXX. and in the Heb. text agrees best with a later date, when Jeroboam had reigned and shewn himself to be what he was.

2. *Shiloh*] Cp. xi. 29, note.

3. *take with thee*] It was usual to offer a present to a seer for consulting him (1 Sam. ix. 7, 8; 2 K. v. 5). Jeroboam's wife takes such gifts as any person of no consequence might offer, to suit her disguise.

cracknels] LXX. 'cakes for his children.'

cruse] Heb. *baḳbūḳ*. The precise meaning of the word is doubtful. The translation *cruse* suggests that a *pot* of earthenware is meant, while *bottle* suggests a vessel of leather like the wineskins of Mark ii. 22. Cp. xvii. 12, note.

Now Ahijah could not see; for his eyes were set by reason
5 of his age. And the LORD said unto Ahijah, Behold, the
wife of Jeroboam cometh to inquire of thee concerning her
son; for he is sick: thus and thus shalt thou say unto her:
for it shall be, when she cometh in, that she shall feign
6 herself to be another woman. And it was so, when Ahijah
heard the sound of her feet, as she came in at the door,
that he said, Come in, thou wife of Jeroboam; why feignest
thou thyself to be another? for I am sent to thee with heavy
7 tidings. Go, tell Jeroboam, Thus saith the LORD, the God
of Israel: Forasmuch as I exalted thee from among the
8 people, and made thee [1]prince over my people Israel, and
rent the kingdom away from the house of David, and gave it
thee: and yet thou hast not been as my servant David, who
kept my commandments, and who followed me with all his
9 heart, to do that only which was right in mine eyes; but
hast done evil above all that were before thee, and hast
gone and made thee other gods, and molten images, to
provoke me to anger, and hast cast me behind thy back:
10 therefore, behold, I will bring evil upon the house of
Jeroboam, and will cut off from Jeroboam every man child,
him that is shut up and him that is left at large in Israel,

[1] Or, *leader*

4. *were set*] 1 Sam. iv. 15.

7. *prince*] Cp. i. 35, note.

9. *above all that were before thee*] These words might be suitably addressed to one of the later successors of Jeroboam, but as spoken to Jeroboam himself, the first of a line of kings, they are an anachronism. In the same way the accusation of having made *other gods* could not be justly brought against the man whose sin was that he made two golden calves each representing JEHOVAH. This verse, together with *v.* 15 (*q.v.*), must have been written some time after the reign of Jeroboam I, and most probably with a view to the reign of Jeroboam II, to which *vv.* 9 and 15 are quite suitable.

10. *him that is shut up and him that is left at large*] Heb. *'āçur wĕ'āzūb* (xxi. 21; 2 K. ix. 8; xiv. 26; Deut. xxxii. 36). This is a phrase implying universality; it means 'every man without exception,' or (with a negative) 'no man at all.' Cp. Rev. xiii. 16, 'the free and the bond.' Literally it means, 'him that is under restraint, and him that is not under restraint.' The restraint might be religious (as of a person under a vow), or social (as of a servant), or literal (as of a prisoner), or not literal (as of one restrained in his movements through

and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. Him that 11
dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get 12
thee to thine house: *and* when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and 13
bury him; for he only of Jeroboam shall come to the grave: because in him there is found some good thing toward the LORD, the God of Israel, in the house of Jeroboam. More- 14
over the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: [1]but what? even now. For the LORD shall smite Israel, as a reed is 15
shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the River; because they have made their Asherim, provoking the LORD to anger. And he shall give 16

[1] Or, *and what even now?*

fear of an enemy). Under this last head perhaps is to be reckoned 1 Chr. xii. 1 (marg. *shut up*, of David) and Jer. xxxvi. 5.

11. *the dogs*] In eastern cities, as for instance in the Jerusalem of the present day, troops of large dogs act as scavengers in the streets particularly at night. Domesticated dogs are all but unknown. Cp. xxi. 23; 2 K. ix. 35, 36; Ps. lix. 14, 15.

the fowls of the air] In the East 'the birds' or 'the fowls' are represented to a large extent by ravens and vultures, which (like the dogs) are flesh eaters and scavengers. Cp. Gen. xl. 17—19; 2 Sam. xxi. 10.

13. *shall come to the grave*] Cp. xiii. 22.

14. *over Israel*] Or, *against Israel*. The expression, 'The LORD shall raise up a king *against* Israel,' suggests a *foreign* king; this would agree with *v.* 15, where a captivity of Israel in foreign lands is spoken of.

that day] Rather, **lo! to-day**; the punishment threatened is near. The last four words of the verse were probably added as a note by someone who lived at the time when this punishment was inflicted.

15. *as a reed is shaken*] Cp. Matt. xi. 7.

he shall root up] This and the words that follow refer to the captivity of Israel by the Assyrians (2 K. xvii. 1—23); they do not apply to the punishment executed on the house of Jeroboam by Baasha (xv. 25—30).

beyond the River] i.e. to the east of the Euphrates. Cp. iv. 21, note.

Ashērim] See *v.* 23, note.

Israel up because of the sins of Jeroboam, [1]which he hath
17 sinned, and wherewith he hath made Israel to sin. And
Jeroboam's wife arose, and departed, and came to Tirzah:
and as she came to the threshold of the house, the child
18 died. And all Israel buried him, and mourned for him;
according to the word of the LORD, which he spake by the
19 hand of his servant Ahijah the prophet. And the rest of
the acts of Jeroboam, how he warred, and how he reigned,
behold, they are written in the book of the chronicles of the
20 kings of Israel. And the days which Jeroboam reigned
were two and twenty years: and he slept with his fathers,
and Nadab his son reigned in his stead.

[1] Or, *who did sin, and who made &c.*

16. *he shall give Israel up*] An impossible rendering, though supported by LXX. Vulg. Targ. Peshitta. There is an aposiopesis in the Hebrew, caused perhaps by the loss of a word from the text: render, **he shall make Israel like ——.** Perhaps the missing word is *kaggālāl*, 'sicut fimum.' Cp. *v.* 10. This word being followed by *bigĕlal*, 'because of,' would easily be mistaken for a dittography and omitted by a hasty scribe.

the sins of Jeroboam] Cp. 2 K. xvii. 21—23.

17. *Tirzah*] Jeroboam's capital was at Shechem for Western Palestine, and at Penuel for the East of Jordan. Tirzah (site unknown) was perhaps a pleasure residence. Cp. S. of S. vi. 4 ('beautiful as Tirzah'). Tirzah was a residence for Baasha (xv. 21), Elah (xvi. 8), and Zimri (xvi. 15). Omri, after reigning for six years in Tirzah, built Samaria.

18. *mourned for him*] Cp. xiii. 30.

19, 20. THE EPILOGUE TO JEROBOAM'S REIGN.

19. *how he warred*] No *wars* of Jeroboam are narrated in Kings, but there is a suggestion of a warlike expedition in the language of xii. 25, and in 2 Chr. xiii. 2—20 an account is given of a war with Abijah (Abijam), the successor of Rehoboam.

the book of the chronicles of the kings of Israel] Frequently mentioned in the subsequent chapters (xv. 31; *al*). See the Introduction, § 3, on the Sources.

21—31 (cp. 2 Chr. xii. 13; 2—11; 15, 16). THE CHARACTER OF REHOBOAM'S REIGN. THE INVASION OF SHISHAK. REHOBOAM'S DEATH.

Under Rehoboam foreign religious practices increased in Judah (*v.* 22). The Queen Mother, whose influence no doubt was great, was an Ammonitess.

The Egyptian invasion was due to a partial revival of Egypt. A chief

And Rehoboam the son of Solomon reigned in Judah. 21
Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mother's name was Naamah the Ammonitess. And Judah did that which was evil in the 22
sight of the LORD; and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. For they also built them high places, and [1]pillars, 23

[1] Or, *obelisks*

of Libyan mercenaries named Sheshonk (Shishak) took the kingdom out of the feeble hands of the native king, and founded the Twenty-second dynasty. Palestine was perhaps nominally subject to Egypt in the days of Solomon, but when the Israelite kingdom was divided, Shishak seized the opportunity of making the power of Egypt felt. 'In the fifth year of Rehoboam, probably about 926 B.C., he invaded Palestine. His campaign penetrated no further north than the latitude of the Sea of Galilee and extended eastward probably as far as Mahanaim on the east of Jordan....Sheshonk was able to return with great plunder with which to replenish the long depleted Pharaonic coffers.' Breasted, *History of Egypt*, pp. 529, 530.

21. ***in Judah***] Or, *over Judah*. Cp. xii. 23, note.

the city &c.] The emphasis laid on the holiness of Jerusalem serves to bring out the contrast with the corrupt religious practices permitted by Rehoboam. Cp. *vv.* 22—24.

to put his name there] Cp. v. 5, note.

the Ammonitess] Cp. xi. 1, 5, 7.

22. *provoked him to jealousy*] That God is a *jealous God* (Exod. xx. 5) is an anthropopathic way of stating a fundamental principle of the religion of the Old Testament, namely, that worship is to be paid to one God only. This principle was impressed upon Israel as a preparation for the reception of the truth that there is but One God. The doctrine of the Unity of the Deity was indeed so repugnant to the Semitic mind, that a long course of preparation was needed before Israel could receive it in its fulness. First came the command to worship one God only, next the choice of one place only for his worship, and finally the revelation that God is One and there is none other than He.

23. *high places*] Cp. xi. 7, note.

pillars, and Asherim] Both are frequently mentioned in the Old Testament as instruments of unlawful worship. In Deut. xvi. 21, 22 the prohibition is given, 'Thou shalt not plant thee an *Asherah* of any kind of tree beside the altar of the LORD thy God...neither shalt thou set up a *pillar*.' Further, in Deut. xii. 3 Israel is charged to break down the *altars* of the Canaanites, to dash in pieces their *pillars*, burn

their *Asherim* in the fire, and hew down the *graven images* of their gods. From these passages and others it appears (1) that *pillars* and *Asherim* are both distinct from images in the ordinary sense of the word and also from altars, and (2) that while the *Asherim* were of wood and could be burnt, the *pillars* could only be broken, and were probably of stone (Gen. xxviii. 18). The *pillars* and the *Asherim* formed part of the furniture of the high places. The *pillars* (Hebrew *maṣṣēbōth*) were, it seems, commemorative. Jacob erected one at Bethel in commemoration of his vision and of his vow (Gen. xxviii. 18); Moses raised twelve pillars, one in the name of each of the tribes of Israel in commemoration of the covenant made at Sinai (Exod. xxiv. 4). Isaiah predicts that one day 'there shall be an altar to the LORD in the midst of the land of Egypt, and a *pillar* at the border thereof to the LORD' (Isa. xix. 19).

Recent excavations in Palestine have laid bare some three or four high places, and with them a number of monoliths which (it can hardly be doubted) are the *maṣṣēbōth* of the Old Testament. At Petra (Sela) two of these mark the entrance to the holy place, at Tell-eṣ-Ṣafi (supposed to be the ancient Gath) three stand in a row within the temple area, at Gezer eight stand still in alignment, the remains of a larger number, while on the supposed site of Megiddo Dr Schumacher has unearthed 'rows of monoliths.' At Gezer these pillars vary from 10 feet 9 inches to 5 feet 5 inches in height. Of the smallest of these Mr R. A. S. Macalister (*P. E. F. Quarterly Statement* for 1903, page 28) writes, 'By polished surfaces it shews plain evidence, lacking in all the other stones, of having been kissed, anointed, rubbed, or otherwise handled on the top by worshippers.' Jacob moreover is said to have poured oil on the top of his *maṣṣēbāh* (Gen. xxviii. 18. Cp. Lev. viii. 10, 11). The famous black stone in the Kaaba of Mecca is kissed or touched by Moslems on pilgrimage. It seems, therefore, that a *pillar* or *maṣṣēbāh* might be looked on as specially sacred, though it was, strictly speaking, neither an image nor an altar.

Pillars in their commemorative character could indeed be reconciled with the monotheistic and non-idolatrous religion of Israel, and it was only owing to their associations that they were forbidden. They were found in use on every high hill and under every green tree in the worship of the gods of Canaan. Harmless in themselves they were to Israel the thin edge of the wedge of idolatry.

It is more difficult to decide exactly what an *Asherah* was. Probably the word when used side by side with *maṣṣēbāh*, 'pillar,' denotes 'the wooden symbol of a goddess' (Revisers' Preface to the Old Testament). This symbol was often placed beside an altar of Baal, probably because the goddess indicated by it was regarded as Baal's consort (xvi. 32, 33; 2 K. xxi. 3; Jud. vi. 25). What kind of a symbol this was is uncertain, but it is suggested that the *Asherim* resembled the sacred poles shewn on an engraved stone found on the site of Carthage (Nowack, *Heb. Archaologie*, Vol. II. p. 19). These poles have the form of tree-trunks with a wide base mounted on a stand (possibly of stone) and surmounted by a representation of the crescent

and Asherim, on every high hill, and under every green tree;
and there were also sodomites in the land: they did ac- 24
cording to all the abominations of the nations which the
LORD drave out before the children of Israel. And it came 25
to pass in the fifth year of king Rehoboam, that Shishak
king of Egypt came up against Jerusalem: and he took away 26
the treasures of the house of the LORD, and the treasures of
the king's house; he even took away all: and he took away
all the shields of gold which Solomon had made. And king 27

moon standing on the full moon. A stone with a socket suitable for receiving such a pole found in closest proximity to the alignment of monoliths uncovered at Gezer has been conjectured to be the stand of an Asherah. That an Asherah was not a mere pole is evident from such passages as 2 K. xxi. 3, 7, where the same object is first called simply *ashērah*, and afterwards *pesel ha-ashērah*, 'the carved *asherah*.' The rendering 'grove,' though supported by LXX. (ἄλσος) and Vulg. (*lucus*), is undoubtedly wrong. Cp. Robertson Smith *Religion of the Semites*, p. 186 ff.; also Lagrange, *Études sur les religions sémitiques*, p. 171 ff. (with illustration). It is now generally agreed that in a few places of the Old Testament *Asherah* is differently used, namely, as the name of a goddess, perhaps the goddess of good fortune, who was, it may be, identified in some parts of Syria with Ashtoreth. Cp. xv. 13; xviii. 19.

green tree] i.e. a large and flourishing tree. Cp. Ps. xcii. 14 ('full of sap and green'). See also xiii. 14, note.

24. *sodomites*] Heb. *ḳādēsh* (pl. *ḳĕdēshīm*). Male and female prostitutes were attached to certain Syrian temples; their gains were part of the temple revenue. The Israelites were expressly forbidden to copy this practice (Deut. xxiii. 17, 18).

25. *Shishak*] Cp. xi. 40, note. Though he harboured Jeroboam when he fled to him as a fugitive, he shewed no favour (if we may believe his own inscription) to Jeroboam during this expedition, for his list of conquered places includes some cities of the Northern as well as of the Southern kingdom. His army is reckoned (2 Chr. xii. 3) at 1200 chariots, 60,000 horsemen, and 'people without number.' Cp. Flinders Petrie, *History of Egypt*, III. 233, 234.

26. *he took away*] This expression suggests that Shishak first took Jerusalem itself. If Rehoboam had bought off an attack, we should expect the passage to read, *and Rehoboam gave him* &c. But the expedition, as a German writer says, was a *Raubzug*, 'plundering march,' and not a campaign of conquest.

the shields of gold] In x. 16, 17 *targets* as well as *shields* of gold are mentioned. Whether the *targets* are to be understood as included here under the term *shields* cannot be decided. The *targets* may, on the other hand, have been used as treasure by Solomon or Rehoboam, before Shishak came.

Rehoboam made in their stead shields of brass, and committed them to the hands of the captains of the [1]guard,
28 which kept the door of the king's house. And it was so, that as oft as the king went into the house of the LORD, the guard bare them, and brought them back into the guard
29 chamber. Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the
30 chronicles of the kings of Judah? And there was war
31 between Rehoboam and Jeroboam continually. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mother's name was Naamah the Ammonitess. And [2]Abijam his son reigned in his stead.

15 Now in the eighteenth year of king Jeroboam the son

[1] Heb. *runners* [2] In 2 Chr. xii. 16, *Abijah*

27. *the guard*] LXX. τῶν παρατρεχόντων, 'running attendants.' A runner (in Arabic *sais*, pronounced *syce*) is a servant who runs before the chariot of a king or great man with a wand to clear the way, a sight which may be seen to-day in Egypt and other eastern countries. The number of such runners depends on the state of the person before whose chariot they run. The kings of Israel armed them and used them as guards. Cp. i. 5; 2 K. xi. 4; 1 Sam. viii. 11; xxii. 17.

29. *the book of the chronicles of the kings of Judah*] Of course a book distinct from that kept in Israel. Cp. *v.* 19.

30. *there was war*] Shemaiah might put a stop to Rehoboam's great expedition (xii. 21—24), but he could not prevent a bickering frontier war being continued over many years.

31. *Abijam*] LXX. Ἀβιού, i.e. *Abijahu*. In 2 Chr. xii. 16; Matt. i. 7, *Abijah* in agreement with LXX., for most Heb. names ending in *-jah* (*iah*) can be written with an additional final *u*. But *Abijam* is probably the more correct form.

CH. XV. 1—8 (cp. 2 Chr. xiii. 1, 2; 21, 22; xiv. 1). THE REIGN OF ABIJAM (ABIJAH).

The account of Abijam given here is confined to a few names, to a condemnation of his religious policy, and to the bare statement that he had wars with Jeroboam. In Chron. however this outline is partly filled in with the account of a great defeat inflicted upon Jeroboam by his adversary. The story however, like several of the accounts given in Chron., seems to be of a midrashic character. The chief details, namely, the numbers engaged, the points of Abijah's speech, and the statement that Beth-el was captured are improbable.

of Nebat began Abijam to reign over Judah. Three years 2
reigned he in Jerusalem: and his mother's name was
[1]Maacah the daughter of [2]Abishalom. And he walked in 3
all the sins of his father, which he had done before him:
and his heart was not perfect with the LORD his God, as the
heart of David his father. Nevertheless for David's sake 4
did the LORD his God give him a lamp in Jerusalem, to set
up his son after him, and to establish Jerusalem: because 5
David did that which was right in the eyes of the LORD, and
turned not aside from any thing that he commanded him all
the days of his life, save only in the matter of Uriah the
Hittite. Now there was war between [3]Rehoboam and 6
Jeroboam all the days of his life. And the rest of the acts 7
of Abijam, and all that he did, are they not written in the
book of the chronicles of the kings of Judah? And there
was war between Abijam and Jeroboam. And Abijam slept 8

[1] In 2 Chr. xiii. 2, *Micaiah the daughter of Uriel*
[2] In 2 Chr. xi. 20, 21, *Absalom* [3] According to some authorities, *Abijam*

2. *Three years*] This is inclusive reckoning such as was usual among the Hebrews, for Abijam became king in the eighteenth and died in the twentieth year of Jeroboam king of Israel.

Maacah] In 2 Chr. xiii. 2 her name is given as *Micaiah daughter of Uriel of Gibeah*, but this is probably a mistake, for in 2 Chr. xi. 20 it is *Maacah daughter of Absalom* (=*of Abishalom*). She ranked as queen mother during part of the reign of her grandson Asa (*v.* 13).

3. *all the sins of his father*] Cp. xiv. 22, note.

4. *for David's sake*] In the book of Kings it is taught that any great sin (particularly the sin of unfaithfulness to JEHOVAH) is visited with temporal punishment. Therefore anything like the prosperity of the wicked is a difficulty. That the unfaithful Rehoboam should be able to hand on his throne to the unfaithful Abijam seems to require an explanation; it was, says the writer, owing to God's remembrance of the faithfulness of David. Cp. the very interesting passage on the successes of Jeroboam II (2 K. xiv. 23 ff.).

a lamp] Cp. xi. 36, note.

5. *save only in the matter of Uriah the Hittite*] This qualification is absent from LXX. and is perhaps a gloss. David is praised without qualification in xi. 34, 38.

6. *Now there was war &c.*] This is a variant of xiv. 30, inserted here by mistake. It is absent from LXX.

7. *And there was war &c.*] Cp. 2 Chr. xiii. 2—20, where some account of the war is given.

with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel
10 began Asa to reign over Judah. And forty and one years
reigned he in Jerusalem: and his mother's name was Maacah
11 the daughter of Abishalom. And Asa did that which was
12 right in the eyes of the LORD, as did David his father. And
he put away the sodomites out of the land, and removed all
13 the idols that his fathers had made. And also Maacah his
mother he removed from being [1]queen, because she had

[1] Or, *queen mother*

9—24. THE REIGN OF ASA.

The reign of Asa was important in two particulars. In the first place he reversed the religious policy of Abijam and Rehoboam and of the later years of Solomon, and returned to the standard of religious conduct set by David. Under him the royal patronage of foreign worships entirely ceased. He trained up a son of like mind, Jehoshaphat, to continue his policy. Secondly, he set the evil precedent of inviting a foreign king to turn the scale of war between Israel and Judah. Disaster ensued in a later century when Ahaz followed this precedent by calling in the terrible Assyrians.

Asa is judged altogether favourably in Kings, but in Chron. he is regarded as having shewn a lack of faith in relying on the king of Syria (2 Chr. xvi. 7 ff.).

9—15 (cp. 2 Chr. xiv. 2—5; xv. 16—18). THE REIGN OF ASA: HIS RELIGIOUS POLICY.

10. *his mother's name was Maacah the daughter of Abishaloni*] The same statement is made regarding his father Abijam. We may conclude that Maacah was mother of Abijam and grandmother of Asa. She retained the position of queen mother for part of her grandson's reign (*v.* 13), probably owing to her strength of character. We gather from 2 Chr. xi. 21 that she had exercised great influence over her husband Rehoboam. Perhaps the idolatry referred to in xiv. 22 was due to her. Cp. *v.* 13.

12. *the sodomites*] Cp. xiv. 24, note.

the idols] Heb. *gillūlīm*, 'rollers,' from *gālal*, 'roll.' It is perhaps a contemptuous name for images, 'logs' or stone pillars, which may be rolled.

13. *queen*] Or, *queen mother* (marg.); Heb. *gĕbīrah*, 'great lady.' The king's mother is nearly always an important person in polygamous countries, because her position is unique and established. The king's favourite wife may for a while rival the king's mother, but her position is not equally secure. Cp. ii. 19; 2 K. xi. 1, note; xxiv. 15; Jer. xxii. 24—26.

made an abominable image [1]for an Asherah; and Asa cut down her image, and burnt it at the brook Kidron. But the 14
high places were not taken away: nevertheless the heart of Asa was perfect with the LORD all his days. And he brought 15
into the house of the LORD the things that his father had dedicated, and the things that himself had dedicated, silver, and gold, and vessels. And there was war between Asa and 16
Baasha king of Israel all their days. And Baasha king of 17
Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. Then Asa took all the silver and the gold that were 18
left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimmon, the son of Hezion, king of Syria,

[1] Or, *for Asherah*

for an Asherah] Rather as marg., **for Asherah** (a goddess). Cp. xviii. 19, note.

the brook Kidron] LXX. 'the winter torrent (τῷ χειμάρρῳ) of Kidron.' This is a ravine on the east of Jerusalem, shallow towards the north, but deepening towards the south, separating the city from the mount of Olives. At the present day the ravine is partly filled up with debris, and the upper part is dry. In our Lord's time it was spoken of as a winter torrent (John xviii. 1). It is frequently mentioned in the history (ii. 37; 2 K. xxiii. 6; 2 Sam. xv. 23). It was probably regarded as an unclean place; perhaps in ancient times as now it was used as a burying ground. In Joel iii. 2, 12 it is called the *valley of Jehoshaphat*.

14. *the high places*] These were sanctuaries of the kind usual in Canaan (xi. 7, note); they were not necessarily idolatrous. Cp. iii. 4; 1 Sam. ix. 14, 19. On the other hand, experience shewed that superstition and idolatry flourished in them.

15. *into the house of the LORD*] Cp. vii. 51. They were brought in and placed in the treasury.

16—24 (=2 Chr. xvi. 1—6). WAR WITH BAASHA. ASA'S DEATH.

17. *Ramah*] Probably to be identified with the village of *Er-Rām*, situated on a commanding height about two hours due north of Jerusalem. About 35 minutes east of *Er-Ram* is *Jeba'*, which is probably to be identified with *Geba of Benjamin* mentioned in *v.* 22. Cp. Baedeker, *Palestine*, page 212.

18. *that were left*] Cp. *v.* 15 and xiv. 26.

the son of Tabrimmon, the son of Hezion] It is a little surprising that the genealogy does not mention Rezon who reigned in Damascus in Solomon's time (xi. 23, 24). It has been suggested that there is a

19 that dwelt at Damascus, saying, [1]*There is* a league between me and thee, between my father and thy father: behold, I have sent unto thee a present of silver and gold; go, break thy league with Baasha king of Israel, that he may depart
20 from me. And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maacah, and all
21 Chinneroth, with all the land of Naphtali. And it came to pass, when Baasha heard thereof, that he left off building of
22 Ramah, and dwelt in Tirzah. Then king Asa made a proclamation unto all Judah; none was exempted: and they

[1] Or, Let there be

corruption in the text (*Hezion* = *Hezron* = *Rezon*), and that the same person is meant. LXX. (A) however reads *Hazael*, and it is not improbable that a new dynasty had arisen in Damascus. The name *Tabrimmon* is compounded with the name of *Rimmon* (*Rammān*), the storm god (2 K. v. 18).

that dwelt at Damascus] Syria was divided into several kingdoms, so that it is necessary to specify which king is meant. Cp. x. 29, note.

19. There is *a league*] Or, *Let there be a league* (marg.); LXX. Διάθου διαθήκην, 'make thou a covenant.'

20. *Ijon...Chinneroth*] This district corresponds roughly with that devastated by Tiglath-pileser of Assyria (2 K. xv. 29). The territory of Naphtali reached to the extreme north of the land of Israel, and lay open to easy attack from the Syrians of Damascus.

Ijon] 2 K. xv. 29. Probably the name of the city is preserved in the modern *Merj 'Ijun* (or *'Ajun*), a high green valley running north and south between the river *Litâny* (on the west) and the upper reaches of the Jordan (or *Hasbani*, on the east). Cp. Baedeker, *Palestine*, page 297.

Dan] Cp. xii. 29, note.

Abel-beth-maacah] 2 K. xv. 29; 2 Sam. xx. 14, 15. The exact site is not known.

all Chinnĕrōth] The form of this word is plural; the singular is *Chinnéreth*. *Chinnereth* is mentioned as one of the fenced cities (fortresses) of Naphtali in Josh. xix. 35; and in Num. xxxiv. 11 the *Yām Chinnereth*, 'Sea of Chinnereth,' is mentioned as forming part of the eastern border of Western Palestine. *All Chinneroth* means no doubt all the parts near to the city and the sea. The sea meant here is the *lake of Gennesaret* of the New Testament (Luke v. 1); the district is called Gennesaret in Mark vi. 53.

21. *dwelt in Tirzah*] LXX., 'returned to Tirzah,' which corresponds to a slightly different Heb. reading.

22. *made a proclamation unto all Judah*] i.e. summoned all Judah to undertake a piece of task work.

carried away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built therewith Geba of Benjamin, and Mizpah. Now the rest of all the 23
acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet. And Asa slept with his 24
fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

And Nadab the son of Jeroboam began to reign over 25

Geba] Cp. *v.* 17, note.

Mizpah] The site is on the modern *Nabi Samwīl*, i.e. '[hill] of the Prophet Samuel,' 2852 feet above the sea, the highest mountain near Jerusalem (Baedeker, *Palestine*, page 116). Mizpah was one of the haunts of Samuel (1 Sam. vii. 5, 16). Asa's work was to rebuild or fortify it. Cp. Jer. xli. 9.

23. *all his might*] Cp. 2 Chr. xiv. 9—15.

25—XVI. **20** (no parallel in Chron.). THE INSTABILITY OF THE NORTHERN DYNASTIES. THE REVOLUTIONARY POWER OF THE PROPHETS.

The prophets Ahijah (xi. 29 ff.) and Shemaiah (xii. 21 ff.) had given the impulse to the disruption of Israel and the establishment of the northern kingdom. They pronounced that the revolution by which these changes were accomplished was from JEHOVAH. Prophetic activity continued in the northern kingdom as long as the kingdom lasted. Jehu the prophet in addressing Baasha tells him that he owed his advancement to JEHOVAH (xvi. 2). The prophets are represented as agents of severest punishments, their predictions are sentences of death, they are warrants intrusted to revolutionary officers for the destruction of apostate kings and their families. When the successful conspirator becomes himself apostate, he is held guilty not only of apostasy, but also of the murder of his predecessor (xvi. 7). The prophets in short are represented as watching over the sin and the punishment of kings. Men like Baasha and Zimri carry out the Divine will, and in their turn suffer the Divine punishment for their own sins. The stern law of the Old Testament is seen actively enforced throughout the history of the northern kingdom.

25—32. THE DESTRUCTION OF THE HOUSE OF JEROBOAM.

In this paragraph the writer drops the thread of the history of Judah which he had followed for two reigns (*vv.* 1—24) and returns to the events of 40 years earlier in order to follow the story of the northern kingdom.

25. *Nadab*] LXX. Ναβάθ, i.e. Nebat. This may possibly be right, for the name of the ancestor was sometimes passed on to the descendant.

Israel in the second year of Asa king of Judah, and he
26 reigned over Israel two years. And he did that which was
evil in the sight of the LORD, and walked in the way of his
27 father, and in his sin wherewith he made Israel to sin. And
Baasha the son of Ahijah, of the house of Issachar, con-
spired against him; and Baasha smote him at Gibbethon,
which belonged to the Philistines; for Nadab and all Israel
28 were laying siege to Gibbethon. Even in the third year of
Asa king of Judah did Baasha slay him, and reigned in his
29 stead. And it came to pass that, as soon as he was king, he
smote all the house of Jeroboam; he left not to Jeroboam
any that breathed, until he had destroyed him; according
unto the saying of the LORD, which he spake by the hand of
30 his servant Ahijah the Shilonite: for the sins of Jeroboam
which he sinned, and wherewith he made Israel to sin;
because of his provocation wherewith he provoked the LORD,
31 the God of Israel, to anger. Now the rest of the acts of
Nadab, and all that he did, are they not written in the book
32 of the chronicles of the kings of Israel? And there was war
between Asa and Baasha king of Israel all their days.
33 In the third year of Asa king of Judah began Baasha the
son of Ahijah to reign over all Israel in Tirzah, *and reigned*
34 twenty and four years. And he did that which was evil in
the sight of the LORD, and walked in the way of Jeroboam,
16 and in his sin wherewith he made Israel to sin. And the
word of the LORD came to Jehu the son of Hanani against
2 Baasha, saying, Forasmuch as I exalted thee out of the dust,

27. *of Issachar*] This description distinguishes Ahijah the father of Baasha from Ahijah the prophet, who was of Shiloh in Ephraim.

Gibbethon] Reckoned in Josh. xix. 44 among the cities of the southern Dan. It was besieged again by Israel in the reign of Elah the son of Baasha (xvi. 15).

33—XVI. 7. THE REIGN OF BAASHA.

The most important incident in the reign of Baasha, the attempted blockade of Jerusalem on the north, has already been told (*vv.* 17—22) in connexion with the history of Judah.

33. *Tirzah*] Cp. xiv. 17, note.

CH. XVI.

1. *Jehu the son of Hanani*] Cp. 2 Chr. xix. 2; xx. 34.

2. *out of the dust*] Nothing is told us in the narrative of Baasha's position before he became king, but these words imply that he was of lowly birth.

and made thee [1]prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, 3
I will utterly sweep away Baasha and his house; and I will make thy house like the house of Jeroboam the son of Nebat. Him that dieth of Baasha in the city shall the dogs 4
eat; and him that dieth of his in the field shall the fowls of the air eat. Now the rest of the acts of Baasha, and what 5
he did, and his might, are they not written in the book of the chronicles of the kings of Israel? And Baasha slept 6
with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead. And moreover by the hand of the 7
prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, both because of all the evil that he did in the sight of the LORD, to provoke him to anger with the work of his hands, in being like the house of Jeroboam, and because he smote [2]him.

In the twenty and sixth year of Asa king of Judah began 8
Elah the son of Baasha to reign over Israel in Tirzah, *and reigned* two years. And his servant Zimri, captain of half 9

[1] Or, *leader* [2] Or, *it*

prince] Cp. i. 35, note.

3. *behold, I will utterly sweep away &c.*] Cp. xiv. 10, 11, notes.

6. *Baasha slept with his fathers*] The end of Baasha himself, like that of Jeroboam (xiv. 20), was peaceful. A man is punished (according to ancient Semitic ideas) by the destruction of his posterity, though he escape punishment in his own person.

7. *And moreover &c.*] This verse repeats in different words a statement which has been made already in *vv.* 1—4; it is probably a gloss.

came the word of the LORD &c.] The word came with power against the house of Baasha **that it might become like the house of Jeroboam.** The translation of E.V., *in being like the house of J.*, gives no suitable sense, and is certainly wrong.

and because he smote him] A note added to the original text. The writer does not consider the conspiracy of Baasha to be less wicked because it happened to fulfil the prophet's denunciation of evil against Jeroboam and his house. Cp. Hos. i. 4, where it is said that the LORD will avenge the blood of Jezreel (i.e. the murder of Jezebel and her son Joram) on the house of Jehu.

8—14. THE DESTRUCTION OF THE HOUSE OF BAASHA.

8. *two years*] Reckoned inclusively, for Elah was slain in the twenty-seventh year of Asa.

his chariots, conspired against him. now he was in Tirzah,
drinking himself drunk in the house of Arza, which was
10 over the household in Tirzah: and Zimri went in and smote
him, and killed him, in the twenty and seventh year of Asa
11 king of Judah, and reigned in his stead. And it came to
pass, when he began to reign, as soon as he sat on his
throne, that he smote all the house of Baasha: he left him
not a single man child, neither of his kinsfolks, nor of his
12 friends. Thus did Zimri destroy all the house of Baasha,
according to the word of the LORD, which he spake against
13 Baasha by Jehu the prophet, for all the sins of Baasha, and
the sins of Elah his son, which they sinned, and wherewith
they made Israel to sin, to provoke the LORD, the God of
14 Israel, to anger with their vanities. Now the rest of the
acts of Elah, and all that he did, are they not written in the
book of the chronicles of the kings of Israel?
15 In the twenty and seventh year of Asa king of Judah did
Zimri reign seven days in Tirzah. Now the people were
encamped against Gibbethon, which belonged to the Philis-
16 tines. And the people that were encamped heard say,
Zimri hath conspired, and hath also smitten the king:
wherefore all Israel made Omri, the captain of the host,

9. *Zimri*] No genealogy is attached to his name. Presumably he was of lowly birth. His deed was remembered (2 K. ix. 31).

drinking himself drunk] Cp. xx. 16 (same Heb. phrase).

11. *kinsfolks*] Near relations who might have avenged him. The Heb. word used is *gōēl*. Cp. Lev. xxv. 25; Ruth ii. 20 (with R.V. marg.); also Deut. xix. 6, 'the avenger (*gōēl*) of blood.'

13. *with their vanities*] Cp. *v.* 2, *with their sins*. The reference in both cases is the same, i.e. to the images (calves) set up by Jeroboam and maintained by his successors. The description *vanity* or *vanities*, i.e. unreal things, 'nothings,' is also applied to idols generally. Cp. 2 K. xvii. 15.

15—20. THE FATE OF ZIMRI.

15. *seven days*] A phrase meaning, 'a short time.' LXX., 'seven years.' The Heb. word *yāmīm* (lit. 'days') is sometimes used as a rough equivalent for 'year' (cp. xvii. 7, note), but *not* when it is immediately preceded by a numeral as in this passage. There is no room for a reign of *seven years* for Zimri between the twenty-seventh (*v.* 15) and the thirty-eighth year of Asa (*v.* 29), when Ahab began to reign.

Gibbethon] Cp. xv. 27.

16. *the captain of the host*] The last holder of this office whose name is preserved was Benaiah son of Jehoiada (iv. 4).

king over Israel that day in the camp. And Omri went up 17
from Gibbethon, and all Israel with him, and they besieged
Tirzah. And it came to pass, when Zimri saw that the city 18
was taken, that he went into the [1]castle of the king's house,
and burnt the king's house over him with fire, and died, for 19
his sins which he sinned in doing that which was evil in the
sight of the LORD, in walking in the way of Jeroboam, and
in his sin which he did, to make Israel to sin. Now the 20
rest of the acts of Zimri, and his treason that he wrought,
are they not written in the book of the chronicles of the
kings of Israel?

Then were the people of Israel divided into two parts: 21
half of the people followed Tibni the son of Ginath, to make

[1] Or, *palace*

17. *went up*] It is not said that it was necessary to patch up some agreement with the Philistines first, but this is what we should expect.

18. *castle*] The meaning of the word is not certain; perhaps 'castle, citadel' is the best rendering.

19. *for his sins &c.*] If Zimri reigned only for a few days (cp. *v.* 15) he cannot justly be condemned for not having abolished the calf-worship. Probably this verse is due to a scribe who repeated the substance of xv. 30; xvi. 2.

21—28. OMRI FOUNDS A NEW DYNASTY.

The small space devoted to the reign of Omri in the book of Kings is very significant, for politically Omri was an important person. From the Bible we learn that he was the first to found a stable dynasty in the northern kingdom, and that it was he who gave that kingdom its permanent capital. He is named on the Moabite stone as the oppressor of Moab 'for many days,' and on the Assyrian monuments long after his death the land of Israel is called after him 'the land of the house of Omri' (*Authority and Archaeology*, p. 95). In religious importance, however, Omri's reign was overshadowed by the reign of his son Ahab. Omri merely followed in the steps of Jeroboam and maintained the calf-worship, whereas Ahab under the influence of his Phœnician wife introduced the worship of Baal. This step brought him into direct conflict with the prophet Elijah, and it is owing to the religious and moral interest of the struggle which followed that so large a space (chs. xvii.—xxii.) is devoted to the reign of Ahab. Kings is not a chronicle of the kingdom so much as a book of the deeds and words by which the prophets strove to influence the kings. The reign of Omri has no hero, the heroes of the reign of Ahab are Elijah, Micaiah (xxii. 7—28), and the unnamed prophet (xx. 13, 14).

22 him king; and half followed Omri. But the people that
followed Omri prevailed against the people that followed
Tibni the son of Ginath: so Tibni died, and Omri reigned.
23 In the thirty and first year of Asa king of Judah began
Omri to reign over Israel, *and reigned* twelve years: six
24 years reigned he in Tirzah. And he bought the hill
[1]Samaria of Shemer for two talents of silver; and he [2]built

[1] Heb. *Shomeron* [2] Or, *fortified the hill*

22. *But the people &c.*] In LXX. *v.* 22 runs, 'And the people that followed Tibni son of Ginath were defeated, and Tibni died and his brother Joram at that time, and Zimri (mistake for "Omri")[1] reigned after Tibni.' It is probable that LXX. is right in the mention of Tibni's brother Joram.

so Tibni died, and Omri reigned. **23.** *In the thirty &c.*] Read, **so Tibni died, and Omri reigned** alone (became sole king) **in the thirty and first year of Asa king of Judah.** Omri was made king first in the twenty-seventh year of Asa (*vv.* 15, 16), so that the civil war lasted for four years. The division of verses at this point is misleading.

23. *began Omri to reign over Israel,* and reigned *twelve years*] Read, **Omri reigned over Israel twelve years.** The twelve years are by inclusive reckoning; Omri reigned from the twenty-seventh to the thirty-eighth year of Asa (*v.* 29).

24. *the hill*] Lit. *the mountain.* The hill on which the city is built is 1542 feet above the sea; it is isolated, and commands an extensive view towards the west as far as the Mediterranean. The city of Samaria is called in Isa. xxviii. 1 the 'crown of pride...on the head of the fat valley.' Judging by the sieges which it sustained it must have been a very strong place. Cp. xx. 1—21; 2 K. vi. 24—vii. 16; xvii. 5, 6. Cp. G. A. Smith, *Historical Geography*, pp. 346 ff.

Samaria] This is the Greek form of the name derived from LXX. Σαμαρεία, and found in the New Testament (John iv. 5; Acts viii. 5). Similar to it is *Shāmĕrayin*, the form found in the Aramaic parts of the Old Testament (Ezra iv. 17). In the Hebrew O.T., however, the name is *Shōmĕrōn*, 'watch tower.' In Assyrian it is *Samerina*. The name was not confined to the city; on the contrary this verse shews that there was a 'Mountain of Samaria' before there was a 'City of Samaria.' This 'mountain' consists of the ridge of lofty hills (or low mountains) which form the continuation northwards of the Judæan ridge on which Jerusalem is built. It is sometimes called in the plural 'the mountains of Samaria' (Amos iii. 9). It is not surprising therefore to find that in several passages of Kings *Shōmĕrōn* is used as the designation of the northern kingdom as a whole (1 K. xiii. 32, 'cities of Samaria'; xviii. 2; 2 K. xvii. 24). In the New Testament (and probably even in Acts viii. 5) *Samaria* means the district which separated Judæa from Galilee.

[1] This mistake occurs every time Omri's name is mentioned, even in *v.* 16.

on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, [1]Samaria. And Omri did that which was evil in the sight of the LORD, 25 and dealt wickedly above all that were before him. For he 26 walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke the LORD, the God of Israel, to anger with their vanities. Now 27 the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel? So Omri slept with his 28 fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

And in the thirty and eighth year of Asa king of Judah 29 began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did that which was 30 evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him 31

[1] Heb. *Shomeron*

built on the hill] Cp. xii. 25; xv. 22.

25. *above all that were before him*] The following verse however describes him only as a whole-hearted follower of Jeroboam, and it is probable that the words here are a misplaced echo from *v.* 30.

26. *with their vanities*] Cp. *v.* 13, note.

27. *his might*] Beside his part in civil war he had perhaps to fight (unsuccessfully) with the Syrians of Damascus (xx. 34). On the Moabite stone he is described as the conqueror of the land of Medeba and the oppressor of Moab. Cp. 2 K. iii. 4, note.

29—33. AHAB INTRODUCES THE WORSHIP OF THE ZIDONIAN BAAL INTO ISRAEL.

29. *Ahab*] Just as the name *Shishak* (xi. 40, note) supplies us with the first certain chronological link between the history of Israel and that of Egypt, so the name *Ahab* brings the history of Israel for the first time into direct contact with the Assyrian Annals. From very early times the ambition of the Assyrian kings drove them to seek a dominant position on the east coast of the Mediterranean. The kings of Syria naturally opposed these designs, and Ahab as the ally or client of Ben-hadad of Damascus was drawn into the conflict. The name of the king of Israel appears accordingly on an inscription of Shalmaneser III. of Assyria in the list of those who opposed the king of Assyria in the great battle of Ḳarḳar in 854 B.C. See further the introductory note to ch. xx.

to walk in the sins of Jeroboam the son of Nebat, that he took to wife [1]Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.
32 And he reared up an altar for Baal in the house of Baal,

[1] Heb. *Izebel*

31. *Ethbaal*] Josephus, *Ithobalus*. Our knowledge of the history of Phœnicia during the days of the Israelite kings is quite fragmentary, but a list of the kings 'who reigned in Tyre' from Hiram (v. 1) to the foundation of Carthage is quoted from the lost General History of Menander the Ephesian by several later authorities, beginning with Josephus. Unfortunately the quotations are marred by corruptions of the text, and neither the names of the kings nor the length of their reigns can be recovered, as they were given by Menander. A certain *Ithobalus*, however, appears as the *sixth* king from Hiram according to Josephus (*c. Apionem*, § 18). The intervening reigns occupied 38 years, but Ithobalus is assigned 32 years. As recent schemes of Biblical chronology reckon about 60 years from the death of Solomon to the accession of Ahab (Hastings' *Dictionary*, vol. I. page 401), the dates allow us to identify *Ethbaal* with *Ithobalus*. Menander tells us that he was priest of Astarte (Ashtoreth). He assassinated his predecessor, and built the cities of Botrys in Phœnicia and Auza in Libya (Josephus, *Antiq.* VIII. § 324).

of the Zidonians] Ethbaal's predecessor, Hiram, is called 'king *of Tyre*' (v. 1; ix. 11). Both titles are appropriate. The Phœnicians held several important cities, Tyre, Zidon, Gebal (Byblus, v. 18), Arvad (Ezek. xxvii. 8), but no comprehensive name ('Phœnicia' or 'the Phœnicians') occurs in the Old Testament. The state is called 'Tyre' and the people 'the Zidonians' (v. 6; xi. 5; Deut. iii. 9; Jud. x. 12). In 1 Chr. xxii. 4; Ezra iii. 7, 'the Zidonians and the Tyrians,' the fuller phrase is given, but it is open to the objection that it is not a complete description of the Phœnician people. Josephus (*Antiq.* VIII. § 317) speaks of Ithobalus as king of the Tyrians and Zidonians.

and served Baal] This does not necessarily mean that he gave up the worship of JEHOVAH. It was a case of unfaithfulness to the LORD as the One God of Israel. an attempt to combine the worship of JEHOVAH (under the form of the golden calf) with the worship of the Phœnician Baal. Ahab (like Solomon, xi. 6) 'went not fully after the LORD.' On the meaning of *Baal* see note on *the Baalim* (xviii. 18).

32. *in the house of Baal*] The reading of the Heb. text, *an altar for Baal in the house of Baal*, is tautological. LXX. gives, *in the house of idols*. Probably the original reading was, *in the house of God*, but the Hebrew scribes and the Greek translators alike felt a repugnance to use this title of a sanctuary which contained an altar of Baal. Ahab worshipped JEHOVAH and Baal in the same temple.

which he had built in Samaria. And Ahab made the 33
Asherah; and Ahab did yet more to provoke the LORD, the
God of Israel, to anger than all the kings of Israel that were
before him. In his days did Hiel the Beth-elite build 34
Jericho: he laid the foundation thereof with the loss of
Abiram his firstborn, and set up the gates thereof with the
loss of his youngest son Segub; according to the word of
the LORD, which he spake by the hand of Joshua the son
of Nun.

33. *the Asherah*] Well known in Samaria. Cp. xiv. 23, note.

34. THE BUILDING OF JERICHO.

It is probable that this passage has no real connexion with Josh. vi. 26, to which the concluding words refer. The words as they stand are brief and obscure, but they seem to refer to a cruel and superstitious custom connected with the building of houses and cities, which still prevails in the darkest parts of Africa. A human victim is sacrificed and buried beneath the foundations, usually close to the entrance. That this practice was known in Canaan we have reason to believe, for the recent excavations at Gezer and at Taanach (*P. E. F. Quarterly Statement* for 1904, pages 16, 17; 391) revealed skeletons buried beneath the foundations. If this theory be correct, we should translate *with the sacrifice of Abiram* (*Segub*) for *with the loss of Abiram* (*Segub*). The writer records the human sacrifices of this unnatural father as an illustration of the heathenish practices which prevailed under Ahab. A later writer, misunderstanding the concise expression of the Hebrew (*in Abiram...in Segub*; so also LXX.), added the later words of the verse which connect the incidents with the denunciation uttered by Joshua.

XVII. 1—2 K. X. 31. THE PROPHETS OF JEHOVAH IN CONFLICT WITH THE ROYAL PATRONS OF BAAL.

This section of nearly sixteen chapters is the story of the struggle in the northern kingdom between the prophets of JEHOVAH and the patrons of Baal. The story is interrupted with Syrian wars and with personal incidents in the lives of the prophets, but the main theme is the fall of the house of Omri and of the foreign god. The struggle lasted for two generations; it began between Ahab and Elijah, it ended when Joram fell before the messenger of Elisha.

The two generations correspond generally with the two stages of the conflict. In the earlier stage hostilities were not pushed to extremities against the royal house; Elijah wished to convert Ahab. But for Jezebel he would have succeeded. Elijah in spite of the strength of his denunciations was far from being an irreconcilable enemy of Ahab; he

17 And Elijah the Tishbite, who was [1]of the sojourners of

[1] According to the Sept., *of Tishbeh of Gilead*

ran before his chariot after the scene on Carmel (1 K. xviii. 46), and he marked with sympathy the tokens of the king's repentance for the murder of Naboth (1 K. xxi. 29).

The conflict in its second stage when Elisha stood face to face with Joram had become embittered by being prolonged. Elisha was a sterner opponent than Elijah. He was reluctant to help Joram even against such an enemy as Moab (2 K. iii. 14). He could call the king 'this son of a murderer' (2 K. vi. 32). Finally, he sent to anoint Jehu, though he could hardly have supposed otherwise than that by so doing he doomed Joram to death (2 K. ix. 1—3).

But the bitterness of the conflict in its second stage was marked further by the fact that Elisha stirred up not only Jehu, the domestic foe of the royal house, but also the Syrian Hazael (2 K. viii. 7—15). Ben-hadad's martial spirit had been quenched by the great failure to capture Samaria recorded in 2 K. vii. 3—16, and Joram's throne had been made proportionately more secure. But the prosperity of Joram meant the triumph of Baal-worship, and Elisha felt himself driven to adopt a desperate plan. Joram was first to be weakened by a renewed attack from Syria, and then overthrown by domestic revolution. The execution of a similar plan had been laid upon Elijah (1 K. xix. 15—17) but the older prophet had shrunk from setting such machinery to work against Ahab himself (cp. 1 K. xxi. 29), though he perhaps communicated his plan to Elisha for execution on some future day against the royal house.

As to its immediate result the scheme was completely successful. 'Jehu destroyed Baal out of Israel' (2 K. x. 28). But the price paid was high. 'Evil deed hath evil seed,' even when it is done with high motive. Hazael was the scourge of Israel for a whole generation (2 K. x. 32; xiii. 3). When at last the Syrians fell back before the blows dealt them by Joash and Jeroboam II, the kingdom of Israel was already ripe for its fall.

Ch. XVII. 1—7. The Appearance of Elijah the prophet.

1. *Elijah the Tishbite*] The abruptness with which this great prophet is introduced has given rise to the supposition that some further particulars of his origin were given in the document from which this passage is taken. But such speculations are vain. Elijah was only a private person (cp. Amos vii. 14, 15) until the growth of Baal-worship under royal patronage forced him to prophesy. He does not make his appearance as *Elijah the prophet*, but as *Elijah the Tishbite*. He is called 'the Tishbite' also in xxi. 17, 28; 2 K. i. 3, 8. He receives the title of 'the prophet' in xviii. 36; 2 Chr. xxi. 12; Mal. iv. 5. His most usual designation however is simply 'Elijah.' In xviii. 22 he claims for himself the office of a prophet of Jehovah, and in 2 K. i. 9, 11, 13 he is addressed in the words, 'O Man of God.' But since prophets are

Gilead, said unto Ahab, As the LORD, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of 2
the LORD came unto him, saying, Get thee hence, and turn 3
thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of 4
the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the 5
LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and 6
flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a 7

numbered by hundreds in the book of Kings, the greatest of them is best described by his simple name, 'Elijah.' The name is significant; it means, 'JEHOVAH is my God.'

who was of the sojourners of Gilead] If the reading of the Heb. text is right, Elijah was only a sojourner in Gilead, not a native of the country. But LXX. gives, *of Thisbae* (*Thisbe*). This Thisbe is described as *of Gilead* in order to distinguish it from its northern namesake in Galilee (Tobit i. 2).

As the LORD...liveth] This is the form of oath laid down in the Law. See Deut. vi. 13; Jer. iv. 2.

before whom I stand] Cp. x. 8, note.

there shall not be dew nor rain] Menander (apud Joseph. *Antiq.* VIII. § 324) mentions a prolonged drought under Ithobalus of Tyre.

3. *by the brook Cherith*] Cp. xv. 13. 'Brook' is an inadequate rendering of the Heb. *naḥal* (= Arab. *wadi*); 'ravine,' as in John xviii. 1, marg., would be much better; such a ravine usually forms the bed of a winter torrent. A *naḥal* is a place *in* which a man, or indeed a band of men, might hide; such a 'brook' is a formidable natural obstacle (1 Sam. xxx. 10). Thus the sides of the *Wadi Kîlt* (near Jericho) with which the *brook Cherith* has been identified (wrongly however) consist of cliffs a hundred or two hundred feet high. The exact position of the *naḥal Cherith* is unknown; it was *before Jordan*, i.e. east of the river.

4. *the ravens*] So LXX. τοῖς κόραξιν. Cp. Prov. xxx. 17 'the ravens of the *naḥal*'; also Ps. cxlvii. 9. The translation *ravens* is not unsuitable; ravens were well-known inhabitants of ravines, and they were regarded as fed by God. On the other hand *ravens* are unclean (Deut. xiv. 14) and therefore unfitted to carry food for human beings. Moreover the Heb. word *'ōrĕbīm*, pointed differently (*'arĕbīm*), yields the sense of 'dwellers in the steppes' or 'Arabs.' It may be that the simple desert-dwellers were the prophet's providers.

6. *bread and flesh in the morning, and bread and flesh in the evening*] LXX., 'bread in the morning and flesh in the evening.'

while, that the brook dried up, because there was no rain in the land.

8 And the word of the LORD came unto him, saying,
9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow
10 woman there to sustain thee. So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow woman was there gathering sticks: and he called to her, and said, Fetch me, I pray thee, a little water
11 in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a
12 morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in the barrel, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me
13 and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and
14 afterward make for thee and for thy son. For thus saith the LORD, the God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD
15 sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her

7. *after a while*] Lit. *after days* (Heb. *yāmīm*). Cp. *v.* 15, '*she did eat* many *days*,' (Heb. simply *yāmīm* 'days'). The Heb. expression 'days' means in some contexts (and perhaps in this place) 'a year'; 1 Sam. i. 3 'from days to days' ('from year to year,' R.V.); 1 Sam. xxvii. 7 'days and four months' ('a full year and four months,' E.V.).

8—16. ELIJAH SUSTAINED AT ZAREPHATH.

9. *Zarephath*] LXX. (=Luke iv. 26) Σάρεπτα, modern Arab. *Sarfend*. The city (now a village) is situated on the sea between Tyre on the south and Zidon on the north, but nearer to Zidon.

12. *a cake*] i.e. of bread. Bread is baked in the East in circular flat cakes.

the cruse] Cp. xiv. 3; xix. 6; 2 K. ii. 20. This word, found only in Samuel and Kings, was perhaps becoming obsolete in 1611, the date of A.V. In Coverdale's Bible, Exod. xvi. 33 reads, *Take a cruse* (A.V. *pot*). The German *Krug* is a 'pot, jug' or 'pitcher.'

14. *waste*] i.e. 'be spent.'

house, did eat *many* days. The barrel of meal wasted not, 16
neither did the cruse of oil fail, according to the word of the
LORD, which he spake by Elijah. And it came to pass 17
after these things, that the son of the woman, the mistress
of the house, fell sick; and his sickness was so sore, that
there was no breath left in him. And she said unto Elijah, 18
What have I to do with thee, O thou man of God? [1]thou
art come unto me to bring my sin to remembrance, and to
slay my son! And he said unto her, Give me thy son. 19
And he took him out of her bosom, and carried him up into
the chamber, where he abode, and laid him upon his own
bed. And he cried unto the LORD, and said, O LORD my 20
God, hast thou also brought evil upon the widow with
whom I sojourn, by slaying her son? And he stretched 21
himself upon the child three times, and cried unto the
LORD, and said, O LORD my God, I pray thee, let this
child's soul come into him again. And the LORD hearkened 22
unto the voice of Elijah; and the soul of the child came
into him again, and he revived. And Elijah took the child, 23
and brought him down out of the chamber into the house,
and delivered him unto his mother: and Elijah said, See,
thy son liveth. And the woman said to Elijah, Now I know 24

[1] Or, *art thou &c.*

15. many *days*] Heb. *yāmīm* 'days' i.e. perhaps 'a year.' Cp. *v.* 7, note.

17—24. THE RAISING OF THE WIDOW'S SON.

18. *What have I to do with thee*] LXX. (rendering the Hebrew literally), *τί ἐμοὶ καὶ σοί;* Cp. John ii. 4. It is in fact a request to the prophet to depart. Cp. Luke iv. 34.

to bring my sin to remembrance] i.e. before God, so that God has sent a punishment for it. The expression 'my sin' does not imply that the widow was a pre-eminent sinner. Cp. St Peter's cry 'Depart from me; for I am a sinful man, O Lord' (Luke v. 8).

20. *hast thou also brought evil*] The stress is wrongly given in the E.V. The Hebrew is, '*Also upon the widow* with whom I sojourn hast thou brought evil?' Evil has come upon the whole land of Israel, but the widow with her unfailing barrel and cruse had escaped, but now...?

21. *he stretched himself*] Cp. 2 K. iv. 34.

22. *And the LORD hearkened &c.*] LXX. for this verse has simply, 'and so it came to pass, and the child cried out.' This was perhaps the original reading of the Hebrew text.

thou art a man of God, and that the word of the LORD in thy mouth is truth.

18 And it came to pass after many days, that the word of the LORD came to Elijah, in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. 2 And Elijah went to shew himself unto Ahab. And the 3 famine was sore in Samaria. And Ahab called Obadiah, which was over the household. (Now Obadiah feared the 4 LORD greatly: for it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and 5 water.) And Ahab said unto Obadiah, Go through the land, unto all the fountains of water, and unto all the brooks:

24. *in thy mouth is truth*] i.e. comes to pass.

CH. XVIII. 1—15. THE MEETING OF ELIJAH WITH OBADIAH.

Elijah made himself felt as much by his absence as by his presence, as much by his disappearances as by his courageous rebukes. When the severity of the famine was experienced in Israel, Ahab sought far and wide for the prophet who had announced it. In the third year after a long period of hiding Elijah shewed himself to the king. He avoided however the risk of an unprepared meeting with the enraged king. He had a message which he must deliver, and so he first announced his coming through Obadiah. He thus secured the initiative to himself, and kept it until the prophets of Baal were destroyed.

1. *Go, shew thyself unto Ahab*] Since Ahab had been told by Elijah that the famine was sent by JEHOVAH, it was necessary that he should know on the same authority that the removal of it was also due to JEHOVAH.

2. *sore in Samaria*] In the northern kingdom, not merely in the city of Samaria. Cp. note on xvi. 24.

3. *Obadiah feared the LORD greatly*] He was a strict worshipper of JEHOVAH; he was not like Ahab (xvi. 31, note), who divided his worship between JEHOVAH and Baal. The name Obadiah ('Servant of JEHOVAH') was probably conferred on him, or assumed by him, because of this fact.

4. *cut off*] The word suggests an attempt to exterminate the prophets. What is here described as the work of Jezebel is described in xix. 10 as done by the children of Israel themselves. Jezebel probably made the people her accomplices, as in the case of Naboth (xxi. 9—14).

with bread and water] See xiii. 19, note.

5. *the brooks*] LXX. χειμάρρους. See xvii. 3, note.

peradventure we may find grass and save the horses and mules alive, [1]that we lose not all the beasts. So they 6
divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was in the way, behold, Elijah 7
met him: and he knew him, and fell on his face, and said, Is it thou, my lord Elijah? And he answered him, It is I: 8
go, tell thy lord, Behold, Elijah *is here*. And he said, 9
Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the LORD 10
thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not here, he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy 11
lord, Behold, Elijah *is here*. And it shall come to pass, as 12
soon as I am gone from thee, that the spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. Was it not 13
told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S

[1] Or, *and lose none of*

horses and mules] The king thinks first of the *horses*, because they were imported at a price for warlike use, and of the *mules* because they were used for purposes of kingly state (i. 33; 2 Sam. xiii. 29; xviii. 9).

that we lose not all the beasts] Neither this translation nor that of the margin is satisfactory. A less definite rendering is better, **that we lose not the beasts.** It is however possible that the Heb. text is faulty; LXX. has, *and they will not be destroyed from their byres*.

7. *he knew him*] Better, **recognised him.** Elijah had been in hiding for two years, but Obadiah as a servant of JEHOVAH recognises JEHOVAH'S prophet.

8. *tell thy lord*] Elijah has read Ahab's impulsive character. If the prophet had presented himself unannounced before the king, he would have been slain out of hand.

10. *no nation or kingdom*] Obadiah uses a figure of speech, but doubtless Ahab had enquired after Elijah in Judah, in Edom, in Moab, among the cities of the Philistines, and among the Phœnician cities.

12 *the spirit of the LORD shall carry thee*] Cp. Acts viii. 39. The words do not necessarily imply a miraculous disappearance of Elijah.

prophets by fifty in a cave, and fed them with bread and
14 water? And now thou sayest, Go, tell thy lord, Behold,
15 Elijah *is here*: and he shall slay me. And Elijah said, As
the LORD of hosts liveth, before whom I stand, I will surely
16 shew myself unto him to-day. So Obadiah went to meet
17 Ahab, and told him: and Ahab went to meet Elijah. And
it came to pass, when Ahab saw Elijah, that Ahab said unto
18 him, Is it thou, thou troubler of Israel? And he answered,
I have not troubled Israel; but thou, and thy father's house,
in that ye have forsaken the commandments of the LORD,
19 and thou hast followed the Baalim. Now therefore send,

16—19. THE MEETING OF ELIJAH WITH AHAB.

17. *troubler of Israel*] The same Heb. word is used of Achan (Achar) in Josh. vii. 25; 1 Chr. ii. 7. Achan brought a great calamity (defeat) upon Israel through an offence against JEHOVAH; it is possible that Ahab considered that Elijah brought the calamity of drought upon Israel through some offence against Baal.

18. *and thy father's house*] Ahab's kindred joined in his Baal-worship.

the Baalim] The form is plural; it is more usual to speak of the Baal (singular). Cp. *vv.* 19, 22, 26, &c. It is not known precisely what god or gods are referred to in different parts of the Old Testament under the title of *the Baal* ('the Lord') or *the Baalim* ('the Lords'). At one time the title was given to JEHOVAH Himself. Cp. Hos. ii. 16 and the note on 1 Chr. viii. 33 in the *Camb. Bible*. On the other hand it was given to Molech (Jer. xxxii. 35), and also to the chief god worshipped at Tyre (1 K. xvi. 31). This Tyrian Baal was identified by the Greeks with Heracles (Hercules) and taken to be the Sun-god. On the other hand, as Robertson Smith (*Religion of the Semites*, pp. 100—107) points out, the Baalim are regarded in Hos. ii. 5, 8, 12 as gods of fertility, and fertility to the Eastern mind is dependent rather on water than on the sun. Further as many place-names are compounded with Baal, such as Baal-Zephon (Exod. xiv. 2, 9), Baal-Hermon (Jud. iii. 3), &c., it seems that the Baal was often regarded as a *local* deity, and not as a Sun-god. Certain names such as Baal-peor (Num. xxv. 3, 5), 'lord of the opening,' and Baal-perazim (2 Sam. v. 20 *q.v.*), 'lord of the breakings,' suggest that the Baal in these cases was the god of a special fountain or of a group of springs. Probably therefore when the plural term *Baalim* is used, the reference is to Canaanite nature worship generally, not excluding the Tyrian worship of the Sun-god. In the singular the term *the Baal* may denote the chief god of the Tyrians, or some local Baal (cp. Jud. vi. 25) according to the context.

and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table. So 20
Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came 21
near unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.
Then said Elijah unto the people, I, even I only, am left a 22

19. *mount Carmel*] 'In its separation from other hills, its position on the sea, its visibleness from all quarters of the country; in its uselessness for war or traffic; in its profusion of flowers, its high platforms and groves with their glorious prospects of land and sea, Carmel must have been a place of retreat and of worship from the earliest times. It was claimed for Baal; but even before Elijah's day, an altar had stood upon it for JEHOVAH. About this altar—as on a spot whose sanctity they equally felt—the rival faiths met in that contest, in which for most of us all the history of Carmel consists.' (G. A. Smith, *Hist. Geography*, ed. 3, p. 340.)

and the prophets of the Asherah (**of Asherah**) *four hundred*] The word *Ashērah* which more commonly denotes the symbol of a goddess (xiv. 23), denotes here, as in xv. 13, the goddess herself. As to this last fact there was for a considerable time grave doubt, and the correctness of the text of xv. 13 and xviii. 19 was called in question. The excavations however carried on by Dr Sellin at Ta'anak (Taanach, iv. 12) have shewn that a goddess whose name is written *Ashirat* (=*Ashērah*) was worshipped in very early times in Palestine. *Ashirat* was identified among the Assyrians and Babylonians with *Ishtar*, who was in one aspect the Mother-goddess, who helped women in travail. It is probable that Asherah was regarded as the consort of the Baal.

20—40. THE CONTEST ON MOUNT CARMEL.

21. *How long halt ye between two opinions?*] Rather, **How long go ye halting, being of a double mind?** 'Halt' is here used as in Gen. xxxii. 31; Ps. xxxviii. 17 in the sense of 'to limp.' In *v.* 26 the same Heb. word is rendered 'leaped' (marg. 'limped'). *Being of a double mind* is literally, *On the two diverse opinions.*

answered him not a word] Elijah's words were in no sense a popular appeal. The worship of local Baals had long prevailed in Israel, and when Jezebel introduced the cult of the Tyrian Baal, she merely extended a system already dear to the mass of the people. The prophet spoke to an unsympathetic, perhaps a hostile, audience.

22. *I, even I only*] The words are only true in the sense that Elijah was the only prophet who dared to stand up in the cause of JEHOVAH, and challenge the worshippers of Baal. Cp. xix. 10. Obadiah had preserved a hundred prophets of JEHOVAH (*v.* 4).

the LORD; but Baal's prophets are four hundred men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: and I will dress the other bullock, and lay it on the wood, and
24 put no fire under. And call ye on the name of your god, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people
25 answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of
26 your god, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, [1]hear us. But there was no voice, nor any that answered.
27 And they [2]leaped about the altar which was made. And it came to pass at noon, that Elijah mocked them, and said,

[1] Or, *answer* [2] Or, *limped*

four hundred and fifty men] LXX. adds, *and the prophets of the grove* (*Asherah*) *four hundred.* It may be that the Greek version preserves the original text.

24. *your god*] A.V. *your gods*; so LXX. The Heb. *ĕlōhim* is plural in form, and sometimes plural in meaning. More usually however it is used of *one* god, either of JEHOVAH, or (as here) of some particular foreign deity.

answereth by fire] Cp. Gen. iv. 4, 'The LORD had respect unto Abel and to his offering' rendered by the ancient Greek translator, Theodotion, 'The LORD kindled fire (*ἐνεπύρισεν*) over Abel and over his offering.' Cp. also Jud. vi. 21.

25. *are many*] Better as Heb., **are the many.** The party of Baal is the party of the many; the party of JEHOVAH is the party of the one, Elijah himself.

26. *dressed it*] i.e. cut it in pieces, and arranged the suitable portions in order upon the wood.

hear us] Better as marg., **answer us**, i.e. by a sign.

they leaped (marg. *limped*) *about the altar*] The Heb. word (*passēaḥ*, 'limp') describes a slow dance performed to accompany a prayer of special intreaty; it is not used elsewhere in the Old Testament of a religious rite. Probably the dance was not unlike that of the modern Cairene dervishes. *Joyful* dancing as an element of worship is designated by different words: Exod. xxxii. 6 (*ṣaḥēḳ* = 'play, sport'); Jud. xxi. 19—21 (*mĕḥōlōth* = 'choruses'); 2 Sam. vi. 14 (*mĕkarkĕr* = 'dancing, whirling round').

Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and 28
cut themselves after their manner with [1]knives and lances, till the blood gushed out upon them. And it was so, when 29
midday was past, that they prophesied until the time of the offering of the *evening* oblation; but there was neither voice, nor any to answer, nor any [2]that regarded. And Elijah said 30
unto all the people, Come near unto me; and all the people

[1] Or, *swords* [2] Heb. *attention*

27. *musing*] Cp. Gen. xxiv. 63 'to meditate' (same Heb. word). A.V. *he is talking;* LXX. *he is talking in company.*

he is gone aside] i.e. *he is out of the way for the moment.* But the Heb. phrase is found here only in the Old Testament, and the meaning is not certain. Symmachus, *he is engaged in business.*

28. *they...cut themselves...till the blood gushed out upon them*] In Deut. xiv. 1 the Israelites are forbidden to cut themselves, but the practice there referred to was a custom of mourning only, the blood being offered to the *manes* of the deceased person. 'At the feast of the Syrian goddess at Mabbog [on the upper Euphrates], the Galli and devotees made gashes in their arms' (Robertson Smith, *Religion of the Semites*, ed. 2, page 321). If, as Dr Smith maintained, the ordinary Syriac word *ethkashsheph*, 'make supplication,' means literally 'cut oneself,' such accompaniments of fervent prayer cannot have been uncommon in Syria. Indeed the writer of Kings says that what the priests of Baal did, they did *after their manner.*

knives] The Heb. word is the usual word for *swords.* Possibly however special ritual knives, perhaps of flint, are meant. Circumcision was performed by preference with such a knife: Exod. iv. 25; Josh. v. 2.

lances] The Heb. word is translated *spear* in Jud. v. 8; 1 Chr. xii. 8. A.V. gives *lancets* in modern editions, but this is a corruption of *lancers*, which is found in editions published before 1762. *Lancers* is the Old English form of *lances* (F. H. Scrivener, Introduction to the *Cambridge Paragraph Bible*, pages xlvi, xlvii).

29. *until the time of the offering of the* evening *oblation*] Cp. Exod. xxxix. 39.

In LXX. and Pesh. *v.* 29 appears in a different form, *And they prophesied until the afternoon* (τὸ δειλινόν) *was past. And it came to pass, when the time of offering the sacrifice was come, Elijah spake to the prophets of the abominations* (i.e. *idols*), *saying, Retire ye now, and I will offer my burnt offering, and they retired and departed.* Josephus (*Antiq.* VIII. § 340) follows this reading, but it is certainly inferior to the Hebrew text.

30. *Come near unto me*] He bade them draw near, says Josephus, and observe him, lest he should secretly set the wood on fire.

came near unto him. And he repaired the altar of the
31 LORD that was thrown down. And Elijah took twelve stones,
according to the number of the tribes of the sons of Jacob,
unto whom the word of the LORD came, saying, Israel shall
32 be thy name. And with the stones he built an altar in the
name of the LORD; and he made a trench about the altar,
33 as great as would contain [1]two measures of seed. And he
put the wood in order, and cut the bullock in pieces, and
laid it on the wood. And he said, Fill four barrels with
water, and pour it on the burnt offering, and on the wood.
34 And he said, Do it the second time; and they did it the
second time. And he said, Do it the third time; and they
35 did it the third time. And the water ran round about the
36 altar; and he filled the trench also with water. And it came
to pass at the time of the offering of the *evening* oblation,
that Elijah the prophet came near, and said, O LORD, the
God of Abraham, of Isaac, and of Israel, let it be known
this day that thou art God in Israel, and that I am thy

[1] Or, *a two-seah measure*

thrown down] Cp. xix. 10, 14. Apparently there had been a sanctuary (high place) to JEHOVAH on Carmel.

31. *twelve stones, &c.*] Elijah is here represented as reckoning the two tribes of the southern kingdom, Judah and Benjamin, among the tribes of Israel. There is nothing improbable in this representation; Judah was, it seems, under a suzerainty of some kind to Israel. Cp. xxii. 2—4. Some critics suppose that *vv.* 31, 32*a* are a later addition to the narrative: they regard *v.* 30*b* as the account of the repairing of an old altar, and *vv.* 31, 32*a* as the account of the building of a new one. In LXX. *v.* 30*b* follows *v.* 32*a*.

Israel shall be thy name] Gen. xxxii. 28; xxxv. 10.

32. *two measures*] The Heb. word is *sĕāh*, the name of a measure containing about 10½ quarts. LXX. gives *μετρητής* (about 9 gallons), which corresponds rather with the Heb. *ĕphah*, of which the *sĕāh* is the third part. The measure was used in our Lord's time. Cp. Matt. xiii. 33, *ἀλεύρου σάτα τρία*, i.e. *three seahs* of wheat. The words *of seed* are added because the *sĕāh* was properly a dry measure.

33. *Fill four barrels with water*] In spite of the long drought there was water to be had on Carmel. 'Sweeping seawards, Carmel is the first of Israel's hills to meet the rains, and they give him of their best. He is clothed in verdure.' (G. A. Smith, *Hist. Geography*, p. 339.)

36. *at the time of the offering of the* evening *oblation*] Cp. *v.* 29.

Abraham...Isaac...Israel] Cp. Exod. xxxii. 13; 1 Chr. xxix. 18.

servant, and that I have done all these things at thy word.
Hear me, O LORD, hear me, that this people may know 37
that thou, LORD, art God, [1]and *that* thou hast turned their
heart back again. Then the fire of the LORD fell, and 38
consumed the burnt offering, and the wood, and the stones,
and the dust, and licked up the water that was in the trench.
And when all the people saw it, they fell on their faces: and 39
they said, The LORD, he is God; the LORD, he is God. And 40
Elijah said unto them, Take the prophets of Baal; let not
one of them escape. And they took them: and Elijah
brought them down to the brook Kishon, and slew them
there. And Elijah said unto Ahab, Get thee up, eat and 41
drink; for there is the sound of abundance of rain. So 42
Ahab went up to eat and to drink. And Elijah went up to

[1] Or, *for thou didst turn their heart backward*

37. *Hear me*] Rather, **Answer me.**

that thou, Jehovah, art God] Cp. *v.* 21, 'If the LORD (Heb. JEHOVAH) be God, follow him.' In both verses the Heb. has the article, 'the God' i.e. the true God of Israel. In *v.* 27 the article is missing.

and that *thou hast turned their heart back again*] Better as marg., **for thou didst turn their heart backward.** Elijah appeals to JEHOVAH as the God in whose hands is the heart of Israel. The Prophet prays that as God before turned the heart of Israel away from Himself, so now he would incline it once more towards Himself. There is nothing in the book of Kings to shew that the problem of free will had been seriously faced at this time. Cp. Isa. lxiii. 17.

38. *the fire of the LORD*] Cp. 2 K. i. 12; Num. xi. 1, 3; Job i. 16.

39. *God*] Cp. *v.* 37, note.

40. *Take the prophets of Baal*] Elijah acts in accordance with the *lex talionis*; the prophets of Baal are to suffer in expiation for the slaughter of the prophets of JEHOVAH. Cp. *v.* 4.

the brook Kishon] The upper reaches contain no water in summer, but the stream is perennial lower down. 'Brook'=Heb. *nahal*. See xvii. 3, note.

41—46. THE END OF THE DROUGHT.

41. *Get thee up*] i.e. to the place of sacrifice from which they had descended. The sacrificed bullocks would be the chief part of the feast.

the sound] Rain in Palestine is brought by westerly and south-westerly winds: Elijah hears the faint stirring of the west wind.

42. *And Elijah went up*] The king went up to feast, the prophet to pray.

the top of Carmel; and he bowed himself down upon the
43 earth, and put his face between his knees. And he said to
his servant, Go up now, look toward the sea. And he went
up, and looked, and said, There is nothing. And he said,
44 Go again seven times. And it came to pass at the seventh
time, that he said, Behold, there ariseth a cloud out of the
sea, as small as a man's hand. And he said, Go up, say
unto Ahab, [1]Make ready *thy chariot*, and get thee down,
45 that the rain stop thee not. And it came to pass in a little
while, that the heaven grew black with clouds and wind,
and there was a great rain. And Ahab rode, and went to
46 Jezreel. And the hand of the LORD was on Elijah; and he
girded up his loins, and ran before Ahab to the entrance of
Jezreel.

[1] Or, *Yoke*

the top of Carmel] 'Most mountains of this height (1800 feet above sea level) have stately heads. But Carmel displays only a straight back which has breadth as well as length' (Sir Richard Temple, *Palestine Illustrated*, p. 228). The *top* (literally *head*) of Carmel probably means the seaward end, the 'headland,' the mountain being compared to a prone figure of a man having his head towards the west. Ahab was 'eating and drinking' on one of the 'high platforms' mentioned by Dr G. A. Smith. Cp. note on *v.* 19.

44. *a cloud out of the sea*] Cp. Luke xii. 54.

45. *Jezreel*] The modern *Zer'in*, with which *Jezreel* is commonly identified, is 16 miles distant as the crow flies from *el-Muhraḳa*, the traditional site of the events narrated in this chapter. Jezreel (*Zer'in*) stands on a spur of the Gilboa mountains (*Jebel Faku'a*) on the watershed, looking to the south-east down the valley of Jezreel to Beth-shan and the Jordan and westward over the 'great plain' of Jezreel towards Carmel. (Baedeker, *Palestine*, p. 242.) The strategical importance of the city was great; Ahab had a palace there (xxi. 1), and thither Ahab's son Joram retired to be healed of his wounds and to keep watch over the movements of the Syrians (2 K. viii. 29).

46. *was on Elijah*] Better, **came upon Elijah.** Elijah in a Divine ecstasy is able to keep up with the royal chariot in its headlong progress to the shelter of Jezreel.

ran before Ahab] As one of the king's attendants. Cp. 1 Sam. viii. 11. After the honour of JEHOVAH had been vindicated, Elijah was ready to honour the king.

CH. XIX. 1—21. ELIJAH SAVED FROM HIS DESPAIR.

This chapter, like the preceding, marks a crisis in the history of the struggle between the worship of JEHOVAH and the worship of Baal.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 19
Then Jezebel sent a messenger unto Elijah, saying, So let 2
the gods do to me, and more also, if I make not thy life as
the life of one of them by to-morrow about this time. [1]And 3
when he saw that, he arose, and went for his life, and came
to Beer-sheba, which belongeth to Judah, and left his servant
there. But he himself went a day's journey into the wilder- 4
ness, and came and sat down under a [2]juniper tree: and he

[1] According to some ancient authorities, *And he was afraid, and arose.*
[2] Or, *broom*

From a modern standpoint we see a grave moral difficulty in the commands given in xix. 15, 16 no less than in the event narrated in xviii. 40. Elijah is bidden to give Syria a determined enemy of Israel as king, and to stir up Jehu the usurper against Israel's king.

But the principle underlying all is the axiom of the Old Testament that apostasy deserves punishment in this world, and that prophets are agents used by God in the infliction of punishment. In the words of Jeremiah a prophet was appointed over a nation 'to pluck up and to break down, and to destroy and to overthrow; to build and to plant' (Jer. i. 10). If the powerful house of Omri was to be punished, such means as Elijah was bidden to use had necessarily to be employed.

1—8. The flight of Elijah to Horeb.

2. *sent a messenger*] Her object of course was to put the prophet to flight; to put him to death at the moment of his triumph was out of the question.

saying] LXX. has here a clause which is not found in the Hebrew: *If thou art Elijah, I am Jezebel.* It is possibly genuine.

So let the gods do to me] When a person invokes curses against himself, he confines himself to the vague expression, *so*, in order to avoid the danger of using words of ill-omen.

3. *And when he saw that, he arose*] Better as marg., **And he was afraid, and arose.** So LXX. Pesh. Vulg. The Heb. consonantal text is ambiguous; the R.V. text follows the Massoretic vowel points.

to Beer-sheba] This was reckoned the furthest city of Judah to the south. Cp. note on iv. 25.

his servant] Pesh. *his disciple*, a rendering which is substantially correct. At a later time Elisha stood in this double relation to Elijah. Cp. 2 K. iii. 11.

4. *into the wilderness*] He did not feel safe in Judah, for Judah under Jehoshaphat was closely bound to Israel; perhaps indeed we must look upon Ahab as Jehoshaphat's suzerain. Cp. xxii. 2—4.

a juniper tree] Better (cp. marg.) **a single** (lonely) **bush of broom.** Heb. *rōthem*, Arab. *retem*, the largest and most conspicuous

requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not
5 better than my fathers. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said
6 unto him, Arise and eat. And he looked, and, behold, there was at his head a cake baken on the [1]coals, and a cruse of water. And he did eat and drink, and laid him
7 down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat;
8 because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of
9 God. And he came thither unto a cave, and lodged there;

[1] Or, *hot stones*

shrub in the deserts south of Palestine. 'During the day when [our Arabs] often went on in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of Retem to protect them from the sun' (Robinson, *Biblical Researches*, quoted in *Encyclopaedia Biblica*, *s.v.* JUNIPER). The phrase, *a single bush of broom* marks the desolation of the wilderness. Cp. Matt. xxi. 19 *συκῆν μίαν*, 'a lonely fig tree,' i.e. one standing by itself.

I am not better than my fathers] These words may contain an allusion to a Divine promise (not preserved in our book of Kings) to the effect that Elijah should not die the common death of men. Cp. 2 K. ii. 1—11.

5. *Arise and eat*] The Divine answer to the prophet's prayer, 'Take away my life.' Elijah is bidden live and complete his work. Cp. *vv.* 15, 16.

6. *a cake baken on the coals*] Bread is made in Palestine in flat 'cakes.' When no oven is to be had, and haste is required, stones ('coals') are made hot in a fire, and these 'cakes' are baked in a very few minutes upon them.

7. *the angel* (messenger) *of the LORD*] In *v.* 5 simply *an angel* (or *a messenger*). There is nothing to shew whether the visitant was human or angelic.

8. *in the strength of that meat*] It is not said that Elijah fasted for the forty days, but the most that he could expect in crossing the desert of Sinai would be a little milk from some Bedouin encampment, or a handful of dates from an oasis, or a little wild honey.

forty days] The distance from Beer-sheba to Jebel Musa (Horeb) is about 170 miles as the crow flies. Once in the desert, Elijah did not hasten his steps; he came to the mountain in the course of his wanderings. His first object was to be in hiding.

Horeb the mount of God] *Horeb* and *Sinai* are two names of the

and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? And he said, 10
I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount 11
before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD 12
was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire [1]a still small voice. And it was so, when Elijah heard it, that he 13

[1] Heb. *a sound of gentle stillness*

same mountain, the former being used in Exod. iii. 1; Deut. v. 2, *al.*, the latter in Exod. xix. 1, 2, 11, 18, 20, 23; xxxiv. 2, *al.* Here Moses had his first vision of JEHOVAH, and here the Law was given. Horeb (Sinai) is traditionally identified with *Jebel Musa* ('the mount of Moses') in the southern extremity of the Sinai peninsula, but some scholars on the strength of Deut. xxxiii. 2; Jud. v. 4, 5 suppose that it lay further to the north within the land of Edom.

9—18. THE WORD OF THE LORD TO ELIJAH.

9. *the word of the LORD*] *How* the word came is not said here; perhaps in vision; cp. *v.* 5.

10. *I have been very jealous*] 'Jealous' is used in the sense of 'zealous.' Cp. Zech. i. 14.

thrown down thine altars] The Prophet overlooks the faithful remnant of Israel. Cp. *v.* 18.

11, 12. *And he said*] All that follows in these verses constitutes the LORD's answer to Elijah's complaint. The verbal forms are not past tenses, but present participles, which are used by a common Heb. idiom to describe events which are in the immediate future. Translate accordingly, **will pass by** (LXX. *παρελεύσεται*)...**a wind will rend** (LXX. *πνεῦμα διαλῦον*)...**will break** (LXX. *συντρῖβον*)...**but the LORD is not.**

12. *and after the fire a still small voice*] Better, **and after the fire shall come a sound of gentle stillness.** The storm shall end in calm. The LORD makes answer by parable. He knows all that Elijah tells Him of Israel's violence and apostasy, and He is preparing punishment for the guilty nation. The LORD will sit in judgement, and 'the mountains' (the strong leaders) of Israel will be broken in pieces in the avenging storm. But the LORD knows more than the prophet; He has not overlooked the

wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?
14 And he said, I have been very jealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek
15 my life, to take it away. And the LORD said unto him, Go, return on thy way [1]to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king
16 over Syria: and Jehu the son of Nimshi shalt thou anoint to

[1] Or, *by the wilderness to*

faithful remnant. The LORD will manifest Himself through the powers of punishment for the sake of the guilty, but for the sake of the remnant chastisement will be succeeded by peace and rest. The LORD is not in the storm, but above the storm, and at His will the storm will cease.

13. *he wrapped his face*] He went out because he was commanded; he wrapped his face in his mantle because he was afraid to look upon God. Cp. Exod. iii. 6.

What doest thou here, Elijah?] The Divine question is repeated in order that the Divine lesson may be repeated and impressed on the prophet. Cp. our Lord's threefold question to St Peter, 'Lovest thou me' (John xxi. 15, 16, 17).

15. *to the wilderness of Damascus*] Better as marg., **by the wilderness to Damascus**.

15, 16. *anoint Hazael...and Jehu...shalt thou anoint*] Ahab had relapsed immediately after the scene on Carmel, and fallen again under the sway of Jezebel. This being the case, Baal-worship would without doubt recover from the blow dealt it by Elijah. The whole lesson of the three years' drought and of its sudden termination at JEHOVAH'S will would be lost. Elijah is accordingly instructed to take the necessary steps for the destruction of Baal-worship. They were three in number. In the first place Ahab was to be attacked from without by the Syrians, and for this purpose the warlike Hazael was to take the throne of Ben-hadad, whose martial spirit had been quenched by defeat and perhaps also by advancing age. Secondly, when Ahab was thus weakened, Jehu was to be encouraged, perhaps with the connivance of the Syrians, to seize his throne. For this part Jehu was selected as a known opponent of Baal-worship, and also as a ruthless soldier. Thus the supporters of Ahab or the worshippers of Baal (the two expressions are in great part synonymous) would fall by the sword of Hazael or by the sword of Jehu. In the third place Elijah was to appoint as his own successor the vigorous and whole-hearted Elisha,

be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And 17
it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet will I leave *me* seven 18
thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. So he 19
departed thence, and found Elisha the son of Shaphat, who

who might be trusted under Jehu to complete the work which Elijah had begun of destroying the adherents of Baal.

The prophet on receiving these instructions proceeded to call Elisha, but he went no further. His courage, though great, was spasmodic. He shrank from anointing Hazael and from anointing Jehu. While he hesitated the opportunity passed, and the times changed. Strangely enough a fresh sin, the murder of Naboth, brought Ahab to repentance, such as he had not shewed before. In consequence of this repentance God told Elijah that the judgement on the house of Ahab was to be postponed (xxi. 27—29). So the judgement slept, and it was not till twelve or fourteen years later, in the reign of Jehoram, that Hazael became king of Syria (2 K. viii. 7—15), and a prophet at Elisha's command anointed Jehu king of Israel (2 K. ix. 1—10).

16. *Jehu the son of Nimshi*] In 2 K. ix. 2 the fuller genealogy is given, *Jehu the son of Jehoshaphat the son of Nimshi.*

Abel-meholah] A town and district in the Jordan valley. Jerome in the *Onomasticon* writes, 'There is at the present day a village in the Jordan valley at the tenth [Roman] mile-stone from Scythopolis (i.e. Beth-shan) southward called Beth-maula (i.e. Beth-meholah).'

in thy room] The phrase does not necessarily suggest that Elijah's end was very near, for Elisha had to minister to Elijah for some time before he was fitted to succeed him.

17. *the sword of Hazael*] Cp. 2 K. viii. 12; x. 32, 33; xiii. 22.

shall Jehu slay] Cp. 2 K. x. 18—28.

shall Elisha slay] There is no record of the fulfilment of this promise, but this fact is not surprising. The book of Kings renounces any claim to be a complete record. Cp. xvi. 27 and *passim.*

18. *will I leave* me] i.e. will I preserve as a remnant. *Seven thousand* is to be taken not in the strict numerical sense, but as an expression of *completeness.* God knows all those 'that are His.'

kissed him] Vulg., *adoravit eum osculans manus.* To kiss is a mark of homage or worship. Cp. Job xxxi. 26, 27; Ps. ii. 12; Hos. xiii. 2. Muslim pilgrims kiss a certain 'Black Stone' in the Kaaba at Mecca. Among the Greeks 'kissing the hand to the god was not unusual' (*Camb. Companion to Greek Studies*, p. 323).

19—21. The call of Elisha.

19. *and found Elisha*] It is not said that Elijah made any attempt to carry out the other parts of his commission, but the narrative may be incomplete.

was plowing, with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed over unto him, and cast
20 his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him,
21 Go back again; for what have I done to thee? And he returned from following him, and took the yoke of oxen, and slew them, and [1]boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

[1] Or, *roasted*

and he with the twelfth] The other eleven being driven by servants. Elisha appears (like St Matthew and like the Sons of Zebedee) as one who had great possessions to forsake at his call.

cast his mantle upon him] Claiming him as spiritually akin by so doing. Cp. Ruth iii. 9. The mantle (Heb. *addereth*) ultimately fell to Elisha. Cp. 2 K. i. 8, note; ii. 13.

20. *for what have I done to thee?*] Elijah by using words which suggest that he is taking back his invitation tests Elisha's readiness for service.

21. *the instruments of the oxen*] In particular the heavy wooden yoke. Cp. 2 Sam. xxiv. 22. It was a whole-hearted sacrifice, in which no cost was counted.

gave unto the people] Like Levi, he celebrated his call to service with a feast (Luke v. 29).

went after Elijah] He was not repelled by an apparent rebuff.

ministered] Cp. 2 K. iii. 11.

Ch. XX. Two Syrian campaigns.

The order of the events of the reign of Ahab is uncertain. No event is connected with a particular year, and the reference of the only note of sequence which is given ('after these things' xxi. 1) cannot be traced. If we follow the arrangement of the Hebrew (and English) text, 'these things' would seem to refer to the two invasions of the Syrians. In LXX. however chs. xx. and xxi. are read in the reverse order, and moreover the words, *And it came to pass after these things that*, are not found. Thus LXX. groups together the four Elijah-chapters, xvii.—xix. and xxi., and places after them the two chapters describing Syrian wars, namely, xx. and xxii. It is probable that this section of the book (chs. xvii.—xxii.) has been compiled partly (ch. xx. and part of ch. xxii.) from the royal annals, and partly (chs. xvii.—xix., xxi.) from a book of the lives of the Prophets, and that in the work of compilation whatever notes of time previously existed were lost.

The Syrian wars narrated in chs. xx. and xxii. read in connexion with an important notice of Ahab in an Assyrian inscription, raise

And Ben-hadad the king of Syria gathered all his host 20
together: and there were thirty and two kings with him, and
horses and chariots: and he went up and besieged Samaria,
and fought against it. And he sent messengers to Ahab 2
king of Israel, into the city, and said unto him, Thus saith
Ben-hadad, Thy silver and thy gold is mine; thy wives also 3
and thy children, even the goodliest, are mine. And the 4
king of Israel answered and said, It is according to thy

certain difficulties, which must be briefly noticed. Shalmaneser III. (reigned 860—825 B.C.)[1] narrates that in his sixth year (854 B.C.) he invaded Northern Syria, and defeated[2] at Ḳarḳar (on the Orontes) a confederacy of twelve kings under Irchulini king of Hamath. Among these confederates he specifies Ahab of Israel and the king of Damascus whose name is variously read *Bir-'idri* and *Dad-'idri* (i.e. *Hadad-ezer*, Driver, *Authority and Archaeology*, ed. 1, p. 93, note). We thus find Damascus and Israel not at war in the days of Ahab, but fighting shoulder to shoulder against a foreign foe. Moreover the name of Ahab's contemporary at Damascus as given by the Assyrians is certainly not Ben-hadad. It has been suggested that the course of the political history of the reign of Ahab is in outline as follows. At his accession Ahab was in alliance with Tyre, but the destruction of Baal-worship by Elijah was followed by a breach with Tyre, and (since Israel could not remain isolated) by an alliance of a dependent character with Damascus. As an ally or client of Damascus Ahab fought against Shalmaneser III. at Ḳarḳar. At a later time the king of Israel, finding the connexion with Damascus galling to him, broke with the Syrians. At first he was successful (ch. xx.), but later he fell in a vain attempt to recapture Ramoth-Gilead (ch. xxii.). The name *Ben-haaad* is probably an ancient misreading for *Bir-'idri* or *Dad-'idri*.

1—21. The battle of Samaria.

1. *Ben-hadad*] See the last note. This Ben-hadad was probably the successor of the Ben-hadad of xv. 18.

thirty and two kings] The title *king* is given somewhat freely; in the book of Joshua almost every important city of Palestine has its 'king.' Cp. Josh. xii. 9—24, where thirty-one of these are enumerated.

and fought against it] This expression implies a partial success; probably the Syrians had succeeded in casting a 'bank' against the city wall. A 'bank' was a causeway of earth rising in height as it approached a fortification, so that the besiegers could attack the defenders of the wall from the same level. Battering rams and movable towers manned with archers were brought up by this means.

[1] The Shalmaneser of 2 K. xvii. 3 is Shalmaneser V.
[2] There is reason for believing that the battle was indecisive.

saying, my lord, O king; I am thine, and all that I have.
5 And the messengers came again, and said, Thus speaketh
Ben-hadad, saying, I sent indeed unto thee, saying, Thou
shalt deliver me thy silver, and thy gold, and thy wives, and
6 thy children; but I will send my servants unto thee to-
morrow about this time, and they shall search thine house,
and the houses of thy servants; and it shall be, that [1]what-
soever is pleasant in thine eyes, they shall put it in their
7 hand, and take it away. Then the king of Israel called all
the elders of the land, and said, Mark, I pray you, and see
how this man seeketh mischief: for he sent unto me for my
wives, and for my children, and for my silver, and for my
8 gold; and I denied him not. And all the elders and all the
people said unto him, Hearken thou not, neither consent.
9 Wherefore he said unto the messengers of Ben-hadad, Tell
my lord the king, All that thou didst send for to thy servant
at the first I will do: but this thing I may not do. And the
10 messengers departed, and brought him word again. And
Ben-hadad sent unto him, and said, The gods do so unto

[1] Heb. *all the desire of thine eyes*

4. *I am thine, and all that I have*] Ahab acknowledges Ben-hadad as his suzerain, and is ready to buy Ben-hadad's friendship with large presents. No more than this is meant, as the sequel shews. Ahab uses a well-known Eastern hyperbole. The Eastern host in a similar strain says to his guest, *Bētī lētak*, 'my house is thy house.'

6. *they shall search thine house*] Ben-hadad puts aside the courteous language of the East in order to make it clear that he demands complete submission from Ahab and his people.

whatsoever is pleasant in thine eyes] Ben-hadad will not allow Ahab to keep back his best.

7. *I denied him not*] Of course Ahab does not mean that he was ready to surrender all his wives and children and silver and gold, but that he was ready to pay a heavy tribute to the king of Syria. On a similar occasion according to an Assyrian Inscription Hezekiah sent to Sennacherib a 'present' which included besides a large sum in silver and gold, also Hezekiah's daughters, 'the women of his palace.' Cp. 2 K. xviii. 14 ff.

9. *Tell my lord the king*] Ahab though obliged to refuse the demand adheres to the tone of humble submission; Ben-hadad is 'the king'; he himself is Ben-hadad's servant.

10. *The gods do so*] Cp. xix. 2, note.

me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that [1]follow me. And the king 11
of Israel answered and said, Tell him, Let not him that girdeth on *his armour* boast himself as he that putteth it off.
And it came to pass, when *Ben-hadad* heard this message, 12
as he was drinking, he and the kings, in the [2]pavilions, that he said unto his servants, [3]Set *yourselves in array*. And they set *themselves in array* against the city. And, behold, 13
a prophet came near unto Ahab king of Israel, and said, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD. And Ahab said, By whom? 14

[1] Heb. *are at my feet* [2] Or, *huts*
[3] Or, *Place* the engines. *And they placed* the engines

the dust of Samaria] The use of this phrase implies a threat that the Syrian king will first reduce the city and all contained in it to dust. Cp. 2 K. xiii. 7.

for handfuls] Literally, *for the hollows of the hands*, the same Heb. word being used in Isa. xl. 12.

11. *Let not him that girdeth on*] i.e. Let not him who is beginning his work boast as one who has finished it.

12. *in the pavilions*] The Heb. word (*sukkah*) is used in Neh. viii. 14, 15 to describe the 'booths' or 'tabernacles' made of the branches and foliage of trees, in which the Israelites were commanded to live during the seven days of the Feast of Tabernacles.

Set yourselves in array. *And they set* themselves in array] Aquila strictly following the Hebrew has simply, Θέτε· καὶ ἔθηκαν. Translate with marg., **Place (the engines). And they placed (the engines).** Cp. *v.* 1, note.

13. *a prophet*] It is to be noticed that Elijah does not appear in either of the two chapters (xx. and xxii.) which deal with the Syrian wars, nor is there any allusion in ch. xx. to the special sins of Ahab. The king must indeed have appeared in a double light to his contemporaries, favourably as the champion of his country in the wars against Syria, and unfavourably as the tool of Jezebel in his religious policy, and in the murder of Naboth. Corresponding to these two sides of Ahab's character there were, it appears, two sets of narratives of his reign. The compiler of Kings quotes at length from both sets, and for the most part leaves them to tell their story without comment from himself.

that I am the LORD (**Jehovah**)] Ahab will know that the God of Israel is unchanging, the Saviour of His people in the present, as in the past. Cp. Exod. xiv. 13; Ps. xlvi. 10.

14. *By whom?*] Ahab assumes that means will be used, and with soldierly brevity inquires by what means.

And he said, Thus saith the LORD, By the [1]young men of the princes of the provinces. Then he said, Who shall [2]begin
15 the battle? And he answered, Thou. Then he mustered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he mustered all the people, even all the children of Israel,
16 being seven thousand. And they went out at noon. But Ben-hadad was drinking himself drunk in the [3]pavilions, he and the kings, the thirty and two kings that helped him.
17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying,
18 There are men come out from Samaria. And he said, Whether they be come out for peace, take them alive; or
19 whether they be come out for war, take them alive. So these went out of the city, the young men of the princes of
20 the provinces, and the army which followed them. And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria
21 escaped [4]on an horse with horsemen. And the king of Israel went out, and smote the horses and chariots, and slew
22 the Syrians with a great slaughter. And the prophet came near to the king of Israel, and said unto him, Go, strengthen

[1] Or, *servants* [2] Heb. *bind* [3] Or, *huts*
[4] Or, *with horse and horsemen*

the young men] Better as marg., **the servants**. These retainers would be picked men.

of the provinces] The word is used in Esth. i. 1 of the 127 provinces of the Persian Empire, but it is not used in the O.T. (except perhaps in this chapter) of provinces of the Israelite kingdom. The reference must be to such divisions of the Kingdom as are mentioned in iv. 7 ff.

begin the battle] Better (as A.V.), **order the battle**, i.e. marshal the Israelite forces. Cp. 2 Chr. xiii. 3 (A.V.). *Battle*='a body of troops.' Skeat (*Camb. Companion*, p. 472) quotes Shakespeare, *J. C.* v. 1. 4, 'Their battles are at hand.'

16. *at noon*] i.e. in the heat of the day, an unexpected time.

18. *take them alive*] The speech of vain confidence.

21. *the horses and chariots*] There was no time to prepare the chariots for battle or for flight; only the horsemen (cavalry) escaped with Ben-hadad (*v.* 20).

and slew] Better, **and began to slay**; the tense is imperfect.

thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

And the servants of the king of Syria said unto him, 23
Their god is a god of the hills; therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing; 24
take the kings away, every man out of his place, and put [1]captains in their room: and number thee an army, like the 25
army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the 26
return of the year, that Ben-hadad mustered the Syrians, and went up to Aphek, to fight against Israel. And the 27

[1] Or, *governors* See ch. x. 15

22—34. Syrian invasion repeated; the battle of Aphek.

22. *at the return of the year*] Cp. 2 Sam. xi. 1.

23. *Their god is*] A.V. *Their gods are.* The Hebrew may be translated either way, for *ĕlōhīm*, 'god' is plural in form, and is sometimes used as a plural.

of the hills] Cp. xvi. 24, note.

in the plain] *The Plain* (Heb. *Mīshor*, with the article prefixed) is a name applied to the table-land east of Jordan, part of which formed the dominion of Moab. Here, however, as in Isa. xl. 4 there is no such special reference. See note on *Aphek* (*v.* 26).

24. *captains*] Better as marg., **governors**; LXX. σατράπας. The step recommended affected the whole administration of the kingdom of Syria. Cp. x. 15, note on *governors*.

25. *that thou hast lost*] Better, **which fell from thee**, i.e. 'which failed thee'; the turn of the phrase throws the blame on the army.

26. *Aphek*] The geography of this campaign is somewhat uncertain, the main question being, Did it take place on the east or on the west of Jordan? For the east it may be urged that the term '*the* plain' (Heb. *the Mishor*) is applied in several passages to the table-land east of Jordan, and that the modern village of *Fîk* in the northern part of this table-land on the great road to Damascus probably represents an ancient Aphek (G. A. Smith, *Hist. Geography*, pp. 580—1). It is however more probable that the struggle took place on the west of Jordan. In the first place the Syrians were undertaking an offensive campaign in overwhelming force, and were not likely to hesitate to cross the river. In the second place they would find in the great plain of Jezreel the level ground they desired. Thirdly, their presence in the most fertile part of the land of Israel would be the strongest

children of Israel were mustered, and were victualled, and went against them: and the children of Israel encamped before them like two little flocks of kids; but the Syrians
28 filled the country. And [1]a man of God came near and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is a god of the hills, but he is not a god of the valleys; therefore will I deliver all this great multitude into thine hand, and ye shall
29 know that I am the LORD. And they encamped one over against the other seven days. And so it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians an hundred thousand footmen in one day.
30 But the rest fled to Aphek, into the city; and the wall fell upon twenty and seven thousand men that were left. And

[1] Or, *the*

possible temptation to Israel to risk a battle even in the plain in order to stop their ravages. Fourthly, that there was an Aphek west of Jordan, either in the great plain of Jezreel or on the border of it, is beyond all doubt. It was towards such an *Aphek* that the Philistines concentrated their armies just before the battle of Gilboa (1 Sam. xxix. 1).

27. *were mustered*] In the account of the earlier battle (*vv.* 1—21) Ahab is specially mentioned as the king of Israel, and the leading part is assigned to him; in the present section on the contrary 'the king of Israel' is anonymous (see note on *v.* 34) and no *rôle* is given him in the battle. It has been suggested that the compiler has put next to each other two narratives, which refer to events separated by a much longer period than a single year. Joash the grandson of Jehu won a great victory at Aphek over a Syrian king named Ben-hadad (2 K. xiii. 17, 24, 25), and it is possible that the account in 1 K. xx. 22 ff. is the fuller record of this event. Cp. the note on *v.* 42.

and were victualled] Cp. Jud. xx. 10. 'We will take ten men of an hundred throughout all the tribes of Israel,...to fetch victual for the people.'

like two little flocks of kids] This comparison suggests (1) that the Israelite army was divided into two parts, either for tactical reasons or through necessity, (2) that the Israelites were encamped on two hill-sides, and so were visible from afar like browsing goats. Cp. S. of S. vi. 5.

30. *the wall fell upon &c.*] This statement is so brief that it may be explained in more ways than one. It is not said that the fugitives were *killed* by the fall of the wall, so that the meaning may be simply that they were rendered defenceless by the catastrophe.

Ben-hadad fled, and came into the city, [1]into an inner chamber. And his servants said unto him, Behold now, we 31
have heard that the kings of the house of Israel are merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth 32
on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men [2]observed diligently, and hasted 33
[3]to catch whether it were [4]his mind; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot. And *Ben-hadad* said unto him, 34
The cities which my father took from thy father I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. And I, *said Ahab*, will let

[1] Or, *from chamber to chamber* [2] Or, *took it as an omen* (Heb. *divined*), *and hasted* [3] Another reading is, *to catch it from him* [4] Heb. *from him*

into an inner chamber] Cp. xxii. 25.

31. *ropes upon our heads*] i.e. cords round our necks like prisoners.

33. *observed diligently*] Rather, **were looking for an omen** (of good). Cp. marg.

hasted...his mind] Better as marg., **hasted to catch it** (i.e. the expression 'my brother') **from him**.

Thy brother Ben-hadad] Rather, **Ben-hadad is thy brother.**

34. *The cities which my father took from thy father I will restore*] If the suggestion mentioned in the note on *v.* 27 is accepted, and the king of Israel to whom Ben-hadad speaks is indeed Joash (Jehoash), then we may illustrate these words of Ben-hadad from 2 K. xiii. 25 'And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war.' If on the contrary Ahab be meant, we know nothing of the events alluded to. There is no record of wars between Ahab's father Omri and Syria, though it is not improbable that such hostilities occurred.

streets] i.e. bazaars for the sale of Israelite merchandise. Even in ancient days nations contended for markets and 'open doors' for commerce.

said Ahab] These words, which contain the only mention of the name of Ahab in *vv.* 22—43, are due to the English translators; they are not found in the Heb. text, nor in the ancient Versions.

thee go with this covenant. So he made a covenant with him, and let him go.

35 And a certain man of the sons of the prophets said unto his fellow by the word of the LORD, Smite me, I pray thee. 36 And the man refused to smite him. Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a 37 lion found him, and slew him. Then he found another man, and said, Smite me, I pray thee. And the man 38 smote him, smiting and wounding him. So the prophet departed, and waited for the king by the way, and disguised 39 himself with his headband over his eyes. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of 40 silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy 41 judgement be; thyself hast decided it. And he hasted, and took the headband away from his eyes; and the king of 42 Israel discerned him that he was of the prophets. And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy

35—43. THE KING OF ISRAEL REPROVED.

36. *thou hast not obeyed*] Cp. xiii. 21—24.

38. *with his headband*] A.V. (wrongly) 'with ashes,' the Heb. consonants being the same for both words ('headband' and 'ashes').

39. *Thy servant went out &c.*] Cp. Nathan's use of a story in reproving David (2 Sam. xii. 1—6).

a talent of silver] This large sum suggests that the prisoner of the story was a person of importance.

40. *thyself hast decided it*] This is an instance of a rare grammatical construction. The usual *thou* is omitted before *hast*, and *thyself* is used adverbially; the phrase in full would be, *By thyself thou hast decided it*. Cp. Abbott's *Shakespearian Grammar* (1870), §§ 20, 241.

42. *the man whom I had devoted to destruction*] Lit., *the man of my anathema*. Cp. Josh. vi. 17, 21. The rebuke thus given reminds

people for his people. And the king of Israel went to his 43
house heavy and displeased, and came to Samaria.

And it came to pass after these things, that Naboth the 21
Jezreelite had a vineyard, which was in Jezreel, hard by the
palace of Ahab king of Samaria. And Ahab spake unto 2
Naboth, saying, Give me thy vineyard, that I may have it
for a garden of herbs, because it is near unto my house;
and I will give thee for it a better vineyard than it: or, if it
seem good to thee, I will give thee the worth of it in
money. And Naboth said to Ahab, The LORD forbid it 3
me, that I should give the inheritance of my fathers unto
thee. And Ahab came into his house heavy and displeased 4
because of the word which Naboth the Jezreelite had
spoken to him: for he had said, I will not give thee the
inheritance of my fathers. And he laid him down upon

us of the wrath of the dying Elisha against king Joash for his slackness against the Syrians (2 K. xiii. 18, 19).

43. *went to his house heavy and displeased*] Omit *to his house* (so LXX.) and understand *went* in the metaphorical sense, 'behaved.' The king instead of manifesting penitence shewed himself **froward and angry.** In xxi. 27 we have a similar phrase in the opposite sense, '[Ahab] went softly,' after Elijah's rebuke.

CH. XXI. 1—16. THE JUDICIAL MURDER OF NABOTH.

1. *And it came to pass after these things, that*] See the introductory note to ch. xx.

palace] Heb. *hēykāl*, a foreign word used in the form *ikallu* ('great house') in the cuneiform inscriptions to designate the palace of the king of Assyria. It is used in vi. 3 (translated 'temple') to describe the larger hall of Solomon's temple, as distinguished from the smaller inner hall, the Holy of Holies, the *Dĕbīr*. In 2 K. xx. 18 it is used of the palace of the king of Babylon.

king of Samaria] Cp. *v.* 18, 'which dwelleth in Samaria.' On the use of the name *Samaria* to include Northern Israel as a whole cp. note on xvi. 24.

3. *The LORD forbid it me*] For instances of similar feeling cp. the incident of the daughters of Zelophehad (Num. xxxvi. 6, 7), and the law of jubile (Lev. xxv. 23—28). If an individual wished to sell land he must sell it to a kinsman. Cp. Jer. xxxii. 7—10.

4. *And Ahab...of my fathers*] LXX. has a shorter text, *And the spirit of Ahab was troubled*, corresponding in expression with *v.* 5. The Heb. text may have been borrowed in part from xx. 43. Ahab knowing how strongly Israelite feeling would be with Naboth felt baffled by Naboth's refusal.

his bed, and turned away his face, and would eat no bread.
5 But Jezebel his wife came to him, and said unto him, Why
6 is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for
7 it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the
8 Jezreelite. So she wrote [1]letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, *and* that
9 dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth [2]on high among the
10 people: and set two men, sons of [3]Belial, before him, and let them bear witness against him, saying, Thou didst [4]curse God and the king. And then carry him out, and

[1] Or, *a letter*
[2] Or, *at the head of*
[3] That is, *worthlessness*
[4] Or, *renounce*

5. *sad*] Better, **froward, sullen.**

6. *I spake*] The Heb. tense is an imperfect, describing effort: *I tried to speak.* Naboth would not hear.

9. *Proclaim a fast*] This meant a cessation of work so that men could the better attend to the urgent business assigned them.

set Naboth on high] Cp. Gen. xl. 20, '[Pharaoh] lifted up the head of the chief butler and the head of the chief baker among his servants,' i.e. brought them forth before all men.

10. *two men*] Two witnesses were required to support a capital charge (Deut. xvii. 6).

sons of Belial] *Belial* is not a proper name, but a Heb. word retained and transliterated owing to the difficulty of finding a suitable English equivalent for it. The Revised Version is not consistent with itself: here it retains *sons of Belial* from the A.V., but in Deut. xiii. 13 it gives *base fellows* (marg. *sons of worthlessness*). LXX. gives, 'transgressors' (Deut.) and 'sons of transgressors' (Kings); the English Versions in 2 Sam. xxii. 5 have, 'the floods of *ungodly men*' A.V., 'the floods of ungodliness' R.V.

Thou didst curse God and the king] LXX. (a literal rendering of the Hebrew) ηὐλόγηκας θεὸν καὶ βασιλέα, *Thou didst bless God and the king.* The word 'bless' is here used as a euphemism. Cp. Job i. 5 (with margin). For the offence and its punishment cp. Exod. xxii. 28;

stone him, that he die. And the men of his city, even the 11
elders and the nobles who dwelt in his city, did as Jezebel
had sent unto them, according as it was written in the
letters which she had sent unto them. They proclaimed 12
a fast, and set Naboth [1]on high among the people. And 13
the two men, sons of Belial, came in and sat before him:
and the men of Belial bare witness against him, even
against Naboth, in the presence of the people, saying,
Naboth did [2]curse God and the king. Then they carried him
forth out of the city, and stoned him with stones, that he
died. Then they sent to Jezebel, saying, Naboth is stoned, 14
and is dead. And it came to pass, when Jezebel heard 15
that Naboth was stoned, and was dead, that Jezebel said
to Ahab, Arise, take possession of the vineyard of Naboth
the Jezreelite, which he refused to give thee for money: for
Naboth is not alive, but dead. And it came to pass, when 16
Ahab heard that Naboth was dead, that Ahab rose up to go
down to the vineyard of Naboth the Jezreelite, to take
possession of it.

And the word of the LORD came to Elijah the Tishbite, 17
saying, Arise, go down to meet Ahab king of Israel, which 18

[1] Or, *at the head of* [2] Or, *renounce*

Lev. xxiv. 10—23; also Acts vi. 11. The rendering of the margin, *Thou didst renounce*, is a paraphrase; *bless* = 'say, Good-bye to' = 'renounce.'

11. *did as Jezebel had sent unto them*] It was not the first time that Jezebel had carried out a deed of bloodshed. Cp. xviii. 4.

13. *sat before him*] The witnesses were confronted with the accused in the assembly. To give evidence they probably stood up. Cp. Deut. xix. 15, 16; Ps. xxxv. 11. In the History of Susanna (*v.* 34) the witnesses rise up and lay their hands on the head of the accused.

14. *Naboth is stoned*] His sons perished with him (2 K. ix. 26). This was a not unusual procedure. Cp. Josh. vii. 24. 25. Among the early Hebrews a man was seldom or never treated in his capacity as an individual; his guilt was regarded as shared by his descendants. It is narrated of Amaziah as noteworthy that he did *not* put to death the children of his father's murderers (2 K. xiv. 6).

15. *take possession of*] Better, inherit. Cp. *v.* 19.

17—29. THE SIN LAID BARE.

17. *the Tishbite*] Cp. xvii. 1, note.

dwelleth in Samaria: behold, he is in the vineyard of
Naboth, whither he is gone down to take possession of
19 it. And thou shalt speak unto him, saying, Thus saith the
LORD, Hast thou killed, and also taken possession? and
thou shalt speak unto him, saying, Thus saith the LORD,
In the place where dogs licked the blood of Naboth shall
20 dogs lick thy blood, even thine. And Ahab said to Elijah,
Hast thou found me, O mine enemy? And he answered,
I have found thee: because thou hast sold thyself to do
21 that which is evil in the sight of the LORD. Behold, I will
bring evil upon thee, and will utterly sweep thee away, and
will cut off from Ahab every man child, and him that is
22 shut up and him that is left at large in Israel: and I will
make thine house like the house of Jeroboam the son of
Nebat, and like the house of Baasha the son of Ahijah, for
the provocation wherewith thou hast provoked me to anger,
23 and hast made Israel to sin. And of Jezebel also spake
the LORD, saying, The dogs shall eat Jezebel [1]by the
24 rampart of Jezreel. Him that dieth of Ahab in the city

[1] According to some ancient authorities, *in the portion*, as in 2 Kings ix. 10, 36

18. *which dwelleth in Samaria*] His own inheritance from his father was in Samaria, but he must needs grasp at Naboth's inheritance in Jezreel.

19. *taken possession*] Rather, **made thyself heir.**

thy blood, even thine] This judgement was accomplished not on Ahab himself, but on Ahab through his son Joram (2 K. ix. 26). But the Hebrews believed that a man lived on in his descendants, so that what they suffered was considered to be part of his punishment. Cp. *v.* 14, note; xvi. 6, note; Exod. xx. 5, 6.

20. *O mine enemy*] Cp. xviii. 17 ('thou troubler of Israel') and xxii. 8 ('I hate him,' spoken by Ahab of Micaiah).

thou hast sold thyself] At the price of a vineyard.

21. 22. *Behold, I will bring evil &c.*] Similar denunciations are uttered against Jeroboam (xiv. 10) and against Baasha (xvi. 3). Cp. note on xiv. 10. The compiler here summarises in his own words the prophet's message.

23. *spake the LORD*] This translation suggests that a separate message from the LORD was delivered to Jezebel: whether by Elijah or by another is not said. The words however would be better translated, **hath the LORD spoken,** as part of Elijah's denunciation.

by the rampart] A 'rampart' (Heb. *hēl*) corresponds to the Roman *vallum*; it consisted of a ditch and a wall of earth thrown up in the

the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. (But there was none like unto Ahab, 25
which did sell himself to do that which was evil in the sight of the LORD, whom Jezebel his wife stirred up. And he 26
did very abominably in following idols, according to all that the Amorites did, whom the LORD cast out before the children of Israel.) And it came to pass, when Ahab heard 27
those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.
And the word of the LORD came to Elijah the Tishbite, saying, 28
Seest thou how Ahab humbleth himself before me? because 29
he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

And they continued three years without war between 22
Syria and Israel. And it came to pass in the third year, 2

digging of the ditch. It is the *ditch* rather than the rampart, which is referred to here. Such a defence was sometimes made in front of a wall, hence LXX. *προτείχισμα*. On the other hand Vulg. Pesh. and Targ. read *in the portion* (Heb. *ḥēlek*) here as in 2 K. ix. 10, 36.

24. *the fowls of the air*] Cp. xiv. 11, note.

26. *all that the Amorites did*] The worship of Baal was ultimately derived from the pre-Israelite inhabitants of Palestine, the 'seven nations,' called here for brevity simply 'Amorites.' Cp. Amos ii. 9, 10. The influence of the Tyrian Jezebel revived a cult, which had survived from very early times.

27. *lay in sackcloth*] i.e. slept in sackcloth.

softly] i.e. without noise and pomp of followers, and *perhaps* on foot. Cp. Gen. xxxiii. 14; Isa. viii. 6. Targ. 'barefoot.'

29. *humbleth himself*] Cp. 2 K. xxii. 19.

CH. XXII. 1—4 (=2 Chr. xviii. 1—3). JEHOSHAPHAT IN ALLIANCE WITH THE KING OF ISRAEL.

1. *And they continued three years without war*] Better, **And they sat still three years; there was no war.** If ch. xx. immediately preceded ch. xxii. in the earlier form of the narrative, the *three years* will perhaps date from the *covenant* of xx. 34. Cp. the introductory note to ch. xx. On the other hand if xx. 22—43 refers to the reign of Joash (cp. xx. 27, 42, with notes), then the three years will date from the battle of Samaria (xx. 1—21).

2. *in the third year*] This shews that the *three years* are reckoned inclusively.

that Jehoshaphat the king of Judah came down to the king
3 of Israel. And the king of Israel said unto his servants,
Know ye that Ramoth-gilead is ours, and we [1] be still, and take
4 it not out of the hand of the king of Syria? And he said unto
Jehoshaphat, Wilt thou go with me to battle to Ramoth-
gilead? And Jehoshaphat said to the king of Israel, I am
as thou art, my people as thy people, my horses as thy horses.
5 And Jehoshaphat said unto the king of Israel, Inquire, I pray
6 thee, at the word of the LORD to-day. Then the king of
Israel gathered the prophets together, about four hundred
men, and said unto them, Shall I go against Ramoth-gilead,
to battle, or shall I forbear? And they said, Go up; for
7 the Lord shall deliver it into the hand of the king. But

[1] Or, *keep silence*

Jehoshaphat] There was an alliance (*v.* 44) cemented by marriage (2 K. viii. 16—18) between the two royal houses. It was continued in the next generation under Ahab's son Joram (Jehoram, 2 K. iii. 6, 7), until Ahaziah the son of Jehoshaphat and Joram himself were assassinated by Jehu (2 K. ix. 22—27).

came down] Both Jerusalem and Samaria are built on heights, but whereas Samaria is at an altitude of 1500 feet above the sea-level, Jerusalem stands at 2500 feet.

3. *his servants*] i.e. his ministers and officers. Cp. x. 5, note.

Ramoth-gilead] Cp. iv. 13, note.

we be still] The reason for claiming Ramoth at this time was no doubt that Syria was threatened by Assyria, and so could not use her whole strength in defence of the city. Shalmaneser after the battle of Karkar, which took place in the sixth year of his reign, renewed his attacks on Syria in his eleventh, fourteenth, and eighteenth years (Driver, *Authority and Archaeology*, pp. 94, 95).

4. *I am as thou art*] Cp. 2 K. iii. 7.

5—28 (= 2 Chr. xviii. 4—27). THE PROPHECY OF MICAIAH.

5. *Inquire...at the word*] The use of the preposition 'at' after verbs of asking was once common in English. Cp. 2 Sam. xx. 18, 'ask counsel at Abel'; Dan. ii. 10 (A.V.), 'no king...asked such things at any magician.'

6. *gathered the prophets together*] The large number—400—suggests that these were rather 'sons of the prophets.' Cp. xx. 35; 2 K. ii. 3. They were prophets by profession, and not necessarily by call.

for the Lord shall deliver it] Or, *and may the Lord deliver it!*

Jehoshaphat said, Is there not here besides a prophet of the LORD, that we might inquire of him? And the king of 8
Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD, Micaiah the son of Imlah: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an [1]officer, 9
and said, Fetch quickly Micaiah the son of Imlah. Now 10
the king of Israel and Jehoshaphat the king of Judah sat each on his throne, arrayed in their robes, in [2]an open place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son 11

[1] Or, *eunuch* [2] Heb. *a threshing-floor*

7. *Is there not here besides a prophet*] Jehoshaphat with true insight prefers a man to a crowd; he may even have heard of the honesty of Micaiah.

8. *Micaiah*] Where was Elijah? As his home was east of Jordan, and as he had received a direction to return 'by the wilderness to Damascus' after his flight from Jezreel (xix. 15), he was probably in Syrian territory. He had no message for the crisis, and so kept silence. The prophet could speak only as the word was given him (Num. xxii. 38).

9. *officer*] Marg. *eunuch*; the Heb. word is the same as in 2 K. ix. 32. Cp. 2 K. viii. 6; xxv. 19. The general sense, *officer*, is probably right in most passages.

10. *arrayed in their robes*] So Vulg. *uestiti cultu regio.* But better as LXX. ἔνοπλοι, *in armour.*

in an open place] Better as marg., **in a threshing-floor.** The streets of Eastern cities are narrow, and there are few open places, except at the gates. Cp. 2 Sam. xxiv. 18.

prophesied before them] The prophets worked themselves up to enthusiasm under the eye of the two kings, as *vv.* 11, 12 sufficiently shew. Cp. xviii. 28, 29; 1 Sam. x. 5.

11. *Zedekiah*] Zedekiah and his associates were men whom we should naturally call *false prophets*, for they lured Ahab to his ruin by flattering words. It is however to be noted that the true prophet Micaiah regarded them as prophets inspired indeed by a spirit from JEHOVAH, only by a lying spirit. This is in accordance with the teaching of many passages of the Old Testament that both good and evil proceed from the LORD, and that he sometimes permits means that are morally evil to be used for the punishment of evil men. Zedekiah and his associates became 'deceived and deceivers,' probably because they started from a lower moral plane than Micaiah. They were 'worshippers of JEHOVAH to whom JEHOVAH was little more than a symbol of their nationality.' See note on *v.* 20, and A. B. Davidson, PROPHECY in Hastings' *Dictionary*, IV. 118.

of Chenaanah made him horns of iron, and said, Thus saith the LORD, With these shalt thou push the Syrians,
12 until they be consumed. And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the
13 LORD shall deliver it into the hand of the king. And the messenger that went to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be
14 like the word of one of them, and speak thou good. And Micaiah said, As the LORD liveth, what the LORD saith
15 unto me, that will I speak. And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear? And he answered him, Go up, and prosper; and the LORD shall
16 deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of the
17 LORD? And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return every man to
18 his house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy
19 good concerning me, but evil? And he said, Therefore hear thou the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him
20 on his right hand and on his left. And the LORD said,

made him horns of iron] Symbolic actions were commonly used by true prophets as well as by false. Cp. Isa. xx. 2; Jer. xxvii. 2; xxviii. 10, 11; Ezek. iv. 1, 4, 9; v. 1.

shalt thou push] The Heb. word is translated 'gore' in Exod. xxi. 28—32; Deut. xxxiii. 17, 'His horns (i.e. the horns of the tribe of Joseph) are the horns of the wild ox: with them he shall push (marg. "gore") the peoples.' In an Egyptian hymn Rameses II. is described as 'the strong bull against the Ethiopians; his horn pushes them' (Erman, *Ancient Egypt*, E. T., p. 57).

12. *and prosper*] This is an addition to their former answer (*v.* 6), which was more cautious.

15. *Go up, and prosper*] A mocking echo of the false prophets' words.

17. *These have no master*] Rather, **These have a master who is no master.** Ahab was no longer the man he had been in the earlier battle under the walls of Samaria (xx. 14).

Who shall [1]entice Ahab, that he may go up and fall at
Ramoth-gilead? And one said on this manner; and
another said on that manner. And there came forth [2]a 21
spirit, and stood before the LORD, and said, I will entice
him. And the LORD said unto him, Wherewith? And he 22
said, I will go forth, and will be a lying spirit in the mouth
of all his prophets. And he said, Thou shalt entice him,
and shalt prevail also: go forth, and do so. Now therefore, 23
behold, the LORD hath put a lying spirit in the mouth of all
these thy prophets; and the LORD hath spoken evil con-
cerning thee. Then Zedekiah the son of Chenaanah came 24
near, and smote Micaiah on the cheek, and said, Which
way went the spirit of the LORD from me to speak unto
thee? And Micaiah said, Behold, thou shalt see on that 25
day, when thou shalt go [3]into an inner chamber to hide

[1] Or, *deceive* [2] Heb. *the spirit*
[3] Or, *from chamber to chamber*

20. *entice*] Marg. *deceive*; LXX. ἀπατήσει. Delusion is sometimes a first stage in Divine punishment. Cp. 2 Thess. ii. 9, 11 where *a working of error* (ἐνέργεια πλάνης), also described as *a working of Satan with... lying wonders*, is said to be a punishment sent by God on those *who had pleasure in unrighteousness*. Micaiah's vision in *vv.* 19—22 may be a parable, but behind it lies a great truth to which the religious experience of all ages bears witness. The man who (like Ahab) sells himself to work evil, loses his power of discerning between good and evil; the flattering tongue of a number of worldly prophets prevails with such a man over the utterance of the one spiritually minded seer. Cp. *v.* 11, note.

21. *a spirit*] The Hebrew text has the definite article, but in English the rendering with the indefinite article is better. Certainly *the spirit* is not *the Spirit of the* LORD, nor *the spirit of prophecy*, but simply *the spirit of whom I am about to tell*. This idiomatic use of the definite article is not uncommon in Hebrew. Cp. 2 K. ii. 1 (Heb. *the whirlwind*); 1 Sam. xvii. 34, *there came a lion* (Heb. *the lion*); Job i. 13, *there was a day* (Heb. *the day*).

stood before] As a servant waiting for the word of command. Cp. x. 8, note.

23. *the* LORD *hath spoken evil*] By this plain speaking of the prophet a way of escape was offered to Ahab from the delusions with which he was beset. Old standing prejudice alone prevented a timely change of mind.

24. *on the cheek*] A despiteful act. Cp. Mic. v. 1; Matt. v. 39.

25. *thou shalt see*] i.e. 'thou shalt know by experience.'

26 thyself. And the king of Israel said, Take Micaiah, and
carry him back unto Amon the governor of the city, and
27 to Joash the king's son; and say, Thus saith the king, Put
this fellow in the prison, and feed him with bread of affliction
28 and with water of affliction, until I come in peace. And
Micaiah said, If thou return at all in peace, the LORD hath
not spoken by me. And he said, Hear, ye peoples, all
of you.
29 So the king of Israel and Jehoshaphat the king of Judah
30 went up to Ramoth-gilead. And the king of Israel said
unto Jehoshaphat, I will disguise myself, and go into the
battle; but put thou on thy robes. And the king of Israel
31 disguised himself, and went into the battle. Now the king
of Syria had commanded the thirty and two captains of his
chariots, saying, Fight neither with small nor great, save
32 only with the king of Israel. And it came to pass, when
the captains of the chariots saw Jehoshaphat, that they said,
Surely it is the king of Israel; and they turned aside to
33 fight against him: and Jehoshaphat cried out. And it came

to hide thyself] From the pursuit of enemies. Cp. xx. 30.

26. *Joash the king's son*] The sons of Ahab known by name were *Ahaziah* (*v.* 51) and *Jehoram* (*Joram*, 2 K. iii. 1; *al.*). The *seventy sons of Ahab* mentioned in 2 K. x. 1 probably included some grandsons.

27. *bread of affliction...water of affliction*] Cp. Ezek. iv. 9—11, 16. Small in quantity and bad in quality.

28. *ye peoples*] Israel, Judah, Edom, and Moab. Cp. 2 K. i. 1; iii. 9. Or perhaps the appeal is rhetorical as in Mic. i. 2.

29—38 (= 2 Chr. xviii. 28—34). THE FATE OF AHAB.

30. *put thou on thy robes*] Jehoshaphat is to remain as he was before (*v.* 10), but Ahab so far heeds Micaiah's words as to disguise himself before entering into the battle.

31. *the thirty and two captains of his chariots*] Cp. xx. 1, 24. While the rest of the Syrian army met the Israelite attack, the chariots were to act as an independent force whose primary task was to kill or capture Ahab. The king of Syria felt that his best chance of victory lay in the fall of the Israelite leader.

32. *they turned aside to fight against him*] Better, following the Heb. reading of 2 Chr. xviii. 31, **they compassed him about to fight against him.** So LXX. of Kings.

cried out] In Chron. an additional clause follows: *and the LORD helped him; and God moved them to depart from him.*

to pass, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him. And a certain man drew his bow [1]at a venture, and 34
smote the king of Israel between [2]the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am sore wounded. And the battle increased that day: and 35
the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the bottom of the chariot. And there went a cry 36
throughout the host about the going down of the sun, saying, Every man to his city, and every man to his country. So the king died, and was brought to Samaria; 37
and they buried the king in Samaria. And they washed 38
the chariot by the pool of Samaria; and the dogs licked up

[1] Heb. *in his simplicity*
[2] Or, *the lower armour and the breastplate*

34. *at a venture*] Better as marg., **in his simplicity.** The writer portrays the overruling of 'chance' by Providence. Ahab disguises himself in vain; the king of Syria issues his special orders against Ahab in vain. Man proposes, but God disposes through a hand which strikes 'in its simplicity.'

between the joints of the harness] Better as marg., **between the lower armour and the breastplate.** Probably Ahab's cuirass was of the same construction as the Roman *lorica segmentata*, which had in addition to two broad plates for the breast and the back respectively, also five or six bands fastened on to the breastplate and backplate, and running round the lower part of the body.

35. *the battle increased*] Targ. (correctly) *the men of war went up.* Cp. xx. 14, note. The Israelites retired from the battle into which they had 'gone down.' It was a defeat.

36. *every man to his country*] Cp. *v.* 28, note.

37. *So the king died*] LXX. 'because the king is dead,' joining the clause to *v.* 36 as the concluding words of the *cry* which went through the host.

and was brought to Samaria] Lit. *and he came.* Read with LXX. *and they came.* The difference in Hebrew between the two readings is slight.

38. *the pool of Samaria*] Within the northern wall of 'the palace of Omri' discovered in 1909 is a pool—'the pool of Samaria'?—33 feet long and 16½ feet broad, the bottom and sides of which are lined with a hard gray cement nearly 4 inches thick. The bottom of the pool is 15 feet below the level of the palace floor. *P.E.F. Quart. Statement* for 1925, p. 28.

his blood; ([1]now the harlots washed themselves *there*;) according unto the word of the LORD which he spake.
39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, are they not written in the book of the chronicles of
40 the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.
41 And Jehoshaphat the son of Asa began to reign over
42 Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.
43 And he walked in all the way of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: howbeit the high places were not taken away;

[1] Or, *and they washed the armour*

(*now the harlots washed themselves* there)] LXX. reads, 'the harlots washed themselves in his blood.' It was an additional indignity. The marg. is wrong, for the Heb. substantive does not mean *armour*.

39, 40. THE EPILOGUE TO THE REIGN OF AHAB.

The 'ivory house' was presumably in Samaria. In 1909—10 the summit of the hill of Samaria was excavated, and a maze of ruined walls of excellent massive masonry was discovered. It was identified on good grounds by the Harvard excavators as an Israelite palace of the eighth or ninth century B.C., and the three structures of which it was composed were assigned provisionally to Omri (1 K. xvi. 24), Ahab, and Jeroboam II. (2 K. xiv. 23—29). Was the second structure the 'ivory house'? Had it fittings of ivory which gave it its name?

41—50 (cp. 2 Chr. xx. 31—xxi. 1). JEHOSHAPHAT KING OF JUDAH.

41. *in the fourth year of Ahab*] This statement combined with that of *v.* 51, that Ahaziah, Ahab's son, succeeded his father in the *seventeenth* year of Jehoshaphat, gives the length of Ahab's reign at 21 years at the most, and, more probably, since the Hebrew method of reckoning was inclusive, at 20 years. In xvi. 29, however, the same reign is said to have lasted 22 years, i.e. probably 21, if reckoned inclusively. An exact reconciliation of these statements is impossible, but the discrepancy is slight.

43. *the way of Asa*] Cp. xv. 11, 14.
high places] Cp. xi. 7, note; xv. 14.

the people still sacrificed and burnt incense in the high places. And Jehoshaphat made peace with the king of Israel. 44
Now the rest of the acts of Jehoshaphat, and his might 45
that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? And 46
the remnant of the sodomites, which remained in the days of his father Asa, he put away out of the land. And there 47
was no king in Edom: a deputy was king. Jehoshaphat 48
made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then 49
said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. And Jehoshaphat slept with his fathers, and 50
was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead. Ahaziah the son 51

the people] This seems to imply that Jehoshaphat himself did not use the high places. Cp. iii. 3.

44. *made peace*] His father Asa had been at war with Baasha of Israel 'all their days' (xv. 32). The rise of a new dynasty, that of Omri, in Israel paved the way towards peace. Cp. *v.* 2; 2 Chr. xviii. 1.

45. *his might...and how he warred*] Cp. 2 K. iii. 7 ff.; 2 Chr. xx. 1—30.

46. *the remnant of the sodomites*] Cp. xiv. 24, note; xv. 12.

put away] Better, destroyed. The same Heb. word (*hi'ĕr*) is used in xiv. 10; Deut. xiii. 5 [6 Heb.]; xvii. 7. It is characteristic of Deuteronomy.

47. *a deputy*] i.e. of Jehoshaphat. Heb. *niççāb*. Cp. iv. 7, note. Edom rebelled under Jehoshaphat's son, Joram (2 K. viii. 20—22).

48. *ships of Tarshish*] Cp. x. 22, note.

Ophir] Cp. x. 11, note.

were broken] i.e. 'wrecked.' Cp. Ps. xlviii. 7.

Ezion-geber] Cp. ix. 26, note.

49. *Jehoshaphat would not*] The Chronicler represents matters differently. Jehoshaphat joined the wicked Ahaziah in shipbuilding; a prophet predicted the failure of the enterprise from the unholiness of the alliance; the ships were wrecked (2 Chr. xx. 35—37). But the Chronicler probably misread his authority, and the account in Kings is to be preferred as the earlier.

50. *Jehoram*] In 2 K. viii. 20—24 by a common shortening of the name he is called *Joram*. The fact that Ahab and Jehoshaphat each had a son named *Jehoram* (*Joram*) is perhaps to be connected with the alliance between the two kings.

of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned
52 two years over Israel. And he did that which was evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son
53 of Nebat, [1]wherein he made Israel to sin. And he served Baal, and worshipped him, and provoked to anger the LORD, the God of Israel, according to all that his father had done.

[1] Or, *who made*

51—53. AHAZIAH SUCCEEDS AHAB.

51. *two years*] This is by inclusive reckoning. Ahaziah came to the throne in the *seventeenth* year of Jehoshaphat, and in the *eighteenth* year he was succeeded by *Jehoram* (*Joram*).

53. *he served Baal*] Elijah's destruction of the prophets of Baal (xviii. 40) did not involve the end of Baal-worship in Israel. Jezebel survived Elijah, and her influence lasted until Jehu 'destroyed Baal out of Israel' (2 K. x. 28).

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